

A New
HARMONY
OF THE
GOSPELS

THE GOSPEL RECORDS OF THE
MESSAGE AND MISSION OF
JESUS CHRIST

Based on the Revised Standard Version

Albert Cassel Wiand

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A New
HARMONY
OF THE
GOSPELS

Other Books by A. C. Wieand

THE GOSPEL OF PRAYER - ITS PRACTICE AND PSYCHOLOGY
STUDIES IN THE GOSPEL OF MATTHEW
STUDIES IN THE GOSPEL OF MARK
STUDIES IN THE GOSPEL OF JOHN
etc.

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JESUS CHRIST

Based on the Revised Standard Version

by Albert Cassel Wieand

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The Message and Mission

WHAT THE GOSPELS PROPOSE TO TELL US

"The beginning of the Good-News of Jesus Christ,
the Son of God." - Mark 1:1.

"A narrative of the things which have been accomplished among us,
just as they were delivered to us
by those who from the beginning were eyewitnesses
and ministers of the word." - Luke 1:1-2.

"Immanuel-Jesus," which means, "God-with-us-to-save-us," - Mt.1:21,23.
(Cp. "God 'was in Christ, reconciling the world to himself." - II Cor.5:19)

"No One has ever seen God; the only Son has made Him known." - Jn.1:18.

HOW JESUS HIMSELF SUMMED UP HIS MESSAGE AND MISSION AT THE END OF HIS PUBLIC MINISTRY, AS REPORTED IN Jn.12:44-50

The Message

And Jesus cried out and said:

"He who believes in me,
believes not in me
but in Him who sent me.

"And He who sees me,
sees Him who sent me.

"For I have not spoken on my own authority;
The Father who sent me
has himself given me commandment
what to say and what to speak.

"And I know that His commandment
is eternal life.

"What I say, therefore,
I say as the Father has bidden me."

The Mission

"I have come as light into the world,
that whoever believes in me
may not remain in darkness.

"I did not come to judge the world but to save the world."

"He who rejects me and does not receive my sayings
has a judge;

"The word that I have spoken
will be his judge
on the last day."

(See § 181, p.195)

PREFACE AND INTRODUCTION

There is a perennial freshness and a dynamic appeal about the Gospels that will never grow old, and the steady and insistent popular demand for a simple and ordered Life of Christ which began in apostolic times (Lk.1:1,3.) will ~~never~~ run out.

More books have been written about the Life and Teachings of Christ than about any other human event. And yet almost the only authentic and realistic records we have of Christ's Life and Teachings are our four Gospels, first bound together about A.D. 150.

The church has taken almost infinite pains to preserve these Gospels in the most perfect possible form. Scholars have used every means to sift and purify them. They are still substantially the same. Our translators have done their utmost to give them to us in the best possible form in our own language and in the idiom of our own time. Here these records are presented probably in the best translation it has as yet been possible to produce.

A "Harmony" of the Gospels is essentially a pedagogical device. It is not so much intended to "harmonize" the Gospels as it is a parallel arrangement in order to facilitate all kinds of comparative study of them.

This book is a more analytic and detailed parallel arrangement than is usually attempted. Its major purpose is to "appeal to the creative historical imagination," as Horace Bushnell somewhere says. It aims to "remove the remoteness" of the Biblical events; to bring out with greater force the inherent dramatic power of each incident, and of the life of Christ as a whole; and to make them seem more real to us.

In these days when visual education is so greatly exploited, is it not highly important that we give historically accurate and pedagogically sound guidance to the eager feet of those who seek to give realistic and dynamic expression to the message and mission of Jesus?

It is of course impossible to write a complete and historically authentic biography of Jesus from the slender records we have of only a few years of His life. Still it is imperative that we set down such records as we have, in the best order known to New Testament scholarship and in the best arrangement that can be devised by pedagogical wisdom. And New Testament scholars of all kinds are always doing it in some form or other.

Our Gospels, however, are not history or biography, so much as they are four unique portraits of the greatest life ever lived, the only perfect life ever portrayed. And when we put the four together for comparative study it is in order that we may form a composite portrait of Him whom the Gospels present and to visualize as realistically as possible every incident in the unique life He lived, the works He wrought, and the message He brought from the Father.

Essential Features

1. The text is that of the Revised Standard Version. It is used by special permission.
2. The Gospels are here presented in complete parallel arrangement to facilitate the fullest comparison.
3. All incidents of the Life of Christ are printed separately and in historical sequence, so far as that is possible in the present state of our knowledge. Each incident has an appropriate title and sectional number.
4. These sections are fully co-ordinated in an overall Analytic Outline. A complete Diagram or chart of all the Gospel materials should enable students to remember the entire Life of Christ, or any part of it, in orderly fashion.
5. There are Sectional Detailed Outlines of all Principal Divisions.
6. There are Sketch Maps corresponding to these Outlines, so as to locate events as far as possible geographically, from the Biblical allusions. This should help the memory, as well as the creative historical imagination.
7. Each story is scenically analyzed and divided into paragraphs.
8. There are paragraph titles in the margin, so formulated in associated sequence as to form a graphic story-outline of each incident. This should prove especially valuable in Story-Analysis, Visualization, Dramatic Presentation, or Pictorial Illustration.
9. Paragraphs are analyzed into their essential ideas; each is printed in a line by itself; and each directly parallels the same idea in the other Gospels. This, it is hoped, will save the student hours of time and much annoyance, and will exhibit to him many similarities and contrasts, especially unique colorful details, which he might otherwise have overlooked. This should help greatly in graphic life-like Visualization.
10. The paging also is arranged with great care, so as to present incidents as a whole to the eye, wherever that seemed practicable.

During thirty years of studying and teaching the *LIFE OF CHRIST*, inevitably one's obligations to others become very great. Scores of commentaries and "Harmonies" of the Gospels, old and new, and unified and interwoven stories of the Life of Christ have been helpful: a few especially so.

Collaboration with a group of primary teachers in publishing a textbook of graded lessons, entitled "The Child's Life of Christ", in 1917-18, imposed upon me the necessity of being clear about an ordered sequence of events, so far as that can be reasonably assured.

Then it was I found that my first task was to harmonize the "Harmonies", so as to conserve, if possible, the valuable points of all.

Some divide by passovers, some by geographical subdivision, some by logical terms, some mix these all up. This tends to confuse the memory, not to say the understanding. In this book chronological terms are co-ordinated with chronological; geographical with geographical, logical with logical. So far as possible co-ordinate points are carefully associated. This greatly aids the memory, as witness pages 4, 8, 9 and 10, or any of the sectional outlines.

Through years of teaching the Gospels my students of College and Seminary grade were my greatest inspiration and my best critics and helpers.

My deep gratitude is due to my teacher, colleague and long-time friend, Dr. Edward Frantz, sometime College President and Professor, whose long years as editor of the *GOSPEL MESSENGER* made his help in proofreading and his cordial encouragement a very great service to me.

Profoundest of all is my obligation to my wife's selfless and constant devotion and cooperation, without which this volume could not have been begun, nor continued.

"THE ORDER OF EVENTS AND MAIN DIVISIONS OF THE LIFE OF CHRIST"

These are rather definitely indicated by the Gospels themselves. Mark follows a historical order of sequence and has seemingly no other outline or structure. LUKE follows the same order, with slight variations and large additions. The structure of MATTHEW and JOHN vary rather widely from this. Matthew is topically organized; John is supplementary and theological. So it is usual to follow the historical order of MARK-LUKE, rearranging MATTHEW where necessary to fit into this order and filling in JOHN where it belongs, so as to make all of them parallel. This can be seen at a glance by studying the diagrams and the INDEX on pages 265-268.

So far as the Major Divisions are concerned, they are all indicated by crisis events, as pointed out at the bottom of each column on page 9, as discussed on page 259. These "Crisis events" seem to determine the movements of Jesus as to time and place.

For the main chronological structure, we are almost entirely dependent on the GOSPEL OF JOHN, who alone locates events in reference to the "set feasts" of Israel, as is clearly shown in both diagrams.

The Geographical locations are indicated by all the Gospels, very simply but with remarkable clarity and definiteness. The sketch maps show at a glance where the events took place.

DIAGRAM OF THE FOUR GOSPELS AS RELATED TO EACH OTHER

	THE PREPA - RATION	THE MINISTRY					THE CONSUM- MATION
		THE PRELIMINARY MINISTRY	THE SETTLED MINISTRY		THE SPECIALIZED MINISTRY	THE CONCLUDING MINISTRY	
			1st period	2nd period			
MK (1:1)		FIRST PASSEOVER (JN.2:13)	REMOVAL TO CAPEBARNUM (MT.4:12-46)	TEST OF THE JEWS (JN.5:1)	PASSEOVER (JN.6:4)	TABERNACLES (JN.7:10-21)	LAST PASSEOVER (JN.11:35)
	(1:2-14)	(1:15-16)	(1:16-2:22)	(2:23-6:56)	(7:1-9:50)	(10:1-32)	(11:1-16:20)
LK. (1:1-4)							
	(1:5-4:13)	(4:14-30)	(4:31-5:39)	(6:1-9:17)	(9:18-9:50)	(9:51-19:28)	(19:29-24:53)
MT. (1:1-17)							
	(1:18-2:23)	(3:1-4:16)	(4:17-24)	(4:25-14:36)	(15:1-18:35)	(19:1-20:34)	(21:1-28:20)
JN (1:1-18)							
	(1:19-4:34)			(6:1-7:1)	(7:2-10:21)	(10:22-11:54)	(11:56-21:25)

For a separate diagram of the thought structure of each of the Gospels individually see pp. 260 and 261.

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YOU CAN REMEMBER THE LIFE OF CHRIST

[Try in ten minutes to commit
The Main Outline on this page]

There are two main headings:
"Introduction"

"The Life of Christ"

In the "Introduction" there are four points.

"Mark's Title,"

"Luke's Preface,"

"John's Prologue,"

"Matthew's Genealogy."

In "The Life of Christ" itself there are Three Parts:

"Part One: The Preparation,"

"Part Two: The Ministry,"

"Part Three: The Consummation."

In "The Preparation" there are four points.

Note how they fit together.

Close your eyes and repeat them.

Then Write Them.

Now speak them aloud.

In "The Ministry," there are four divisions. Commit them in the same way.

In "The Consummation" there are three parts. In the same way commit them.

Now read the whole outline as one unit.
Now write it.

Then repeat it with eyes shut.

Repeat it tonight when you go to bed.

Then in the morning test yourself.

You will remember it.

Review a few times, until it is your permanent possession.

INTRODUCTORY NOTES BY THE GOSPEL WRITERS*

1. MARK'S TITLE § 1 JESUS WAYS CROWN

Mk. 1:1

God's Good News (Mk. 1:14)
Concerning
His Son (Ro. 1:1-4)

¹The beginning of the Gospel**
of Jesus Christ,
the Son of God. ***
FIRST TITLE FOR JESUS

2. LUKE'S PREFACE § 2

Lk. 1:1-4

LUKE COLLECTED HIS MATERIAL

What Others
Have Written

¹Inasmuch as many have undertaken
to compile a narrative
of the things which have been accomplished among us,
²just as they were delivered to us
by those who from the beginning were eyewitnesses (II Pet. 1:16-18;
and ministers of the word, I Jn. 1:1-2; Ac. 1:21-22)

What Luke
Proposes
To Write

³it seemed good to me also,
having followed all things closely^b
for sometime past,
to write an orderly account
for you, most excellent Theophilus,

LUKE & ACTS WRITTEN BY L

What
His Purpose
Is

⁴that you may know the truth
concerning the things of which you have been informed.

NOTE: Lettered footnotes are part of the Revised Standard Version text.
Starred footnotes are the author's comments.

^aSome ancient authorities omit the Son of God. [***But cf. Lk. 1:32, 35; 4:3, 9; Mt. 4:3, 5; Mk. 1:24; 14:61, 62;
^bOr accurately. Lk. 22:69-70]

*These "Notes by the Gospel Writers" are not properly a part of
the story of Christ's Life itself, but introductory to it.

**Or The good news.

HOW TO USE THIS BOOK

1. To find the passage you wish to study turn to the index, pp. 263-266.
Gospel references are at the right side of the page.
2. Read the title or subject of the incident, e.g. "Luke's Preface"
3. Read the marginal titles on left of page.
4. Note that the ideas are grouped into paragraphs.
5. See how the "Marginal Titles" sum up the paragraphs.
6. See the relation and sequence of the paragraphs.
7. Consider how the "Marginal Titles" form a complete outline of the story.
8. Visualize each scene and see it merge into the next, like a moving picture.
9. Consider what the main message of the whole story is, and the truth it teaches.
10. Think out its application to life today, in yourself, in others, and in society.
11. Do this for every incident in the book, then you will "see Christ openly set forth before your eyes," and He and His message will be much more real to you.

(For the underlying Pedagogy, Psychology, see discussion in the Appendix.

"HOW TO STUDY THE BIBLE", on page 261, and also especially p. 262.

Study these pages many times, until you have mastered them
and they have become your habits of thought and conduct).

[YOU CAN REMEMBER

the Outlines of
"Mark's Title" and
of "Luke's Preface,"
by noting how the
Marginal Titles of
the paragraphs are
related to each other.
Try it.

THE WORD

(1) His Essential Nature and Relationships (1-5)

His Pre-Existence

¹In the beginning was the Word;His Relation
to Godand the Word was with God,
and the Word was God.His Relation
to Things²He was in the beginning * with God;
³all things were made through him, (Col. 1:16)
and without him was not anything made that was made.His Relation
to Men⁴In him was life,
and the life was the light of men (v. 9, 14)
⁵The light shines in the darkness,
and the darkness has not overcome * it.CHRIST IS LIGHT, DARKNESS REPOSED
WORLD OR SIN. THE CROSS LOOSED
LIKE IT OVERCAME DARK.

(2) His Historical Manifestation and How He was Received (6-13)

John Comes
To Testify
Concerning
Him⁶There was a man sent from God,
whose name was John.
⁷He came for testimony,
to bear witness to the light,
that all might believe through him.
⁸He was not the light,
but came to bear witness to the light.The True Light
Of All Men
Was Coming⁹The true light
that enlightens every man
was coming into the world;He had been
In The World
Since its Creation
Through Him.
His Own People
Had not Received Him¹⁰He was in the world,
and the world was made through him,
yet the world knew him not;¹¹He came to his own home,
and his own people received him not.Some Had Believed
and So Had Received Him¹²But to all who received him,
who believed in his name,
he gave power to become children of God;They Became
Children of God,
By Being Born
of God (Jn. 3:3-5, p. 32)¹³who were born,
not of blood
nor of the will of the flesh
nor of the will of man,
but of God.

[YOU CAN REMEMBER

the Outline of

John's Prologue.

The Title is "The
Word".There are three Main
Divisions.See how they fit
together.Next: note how the
paragraph titles in
the margin are asso-
ciated.Then repeat them aloud
with eyes shut.

Then write them.

Proceed with the second
and third main points in
the same way.Do this again just be-
fore retiring.

Repeat next morning.

(3) His Unique Character and Mission (14-18)

He Became
The Incarnate Word
Full of Gracious Truth¹⁴And the Word became flesh (Phil. 2:6-8)
and dwelt among us,
full of grace and truth; (Col. 1:15-20)He Manifests
God's Unique Glorywe have beheld his glory, (Jn. 2:11; 1 Cor. 4:6)
glory as of the only Son from the Father.He Is
Incomparably
Greater
Than John¹⁵John bore witness to him, and cried,
"This was he of whom I said,
'He who comes after me ranks before me,
for he was before me.'" (Jn. 1:30, p. 27)He Is
Greater
Than Moses¹⁶And from his fullness have we all received, (v. 14)
grace upon grace.
¹⁷For the law was given through Moses;
grace and truth came through Jesus Christ.He Only
Adequately Reveals
The Father¹⁸No one has ever seen God; *** (Jn. 6:46, p. 99; 1 Jn. 4:2; Col. 1:15; Ex. 33:20)
the only Son,
who is in the bosom of the Father,
he has made him known.

*Or was not anything made. That which has been made was life in him.

*1 Jn. 1:1; 2:13, 14; Gen. 1:1; Isa. 40:21.

**Or understood it.

***Bodily senses cannot perceive spiritual realities.

4. MATTHEW'S GENEALOGY (Compared With Luke's)*

\$ 4

(WRITING TO)
INTERESTED MORE
IN GENTILE

THE HUMAN ANCESTRY OF THE MESSIAH

Mt. 1:1-17

Lk. 3:23-38

¹The book
of the genealogy of Jesus Christ,
the son of David,
the son of Abraham.

(Luke tells the genealogy in reverse order
and differs in some items. We lack data to
make a complete comparison because neither
gives all the facts.)

From Abraham
to David

²Abraham was the father of Isaac,
and Isaac the father of Jacob,
and Jacob the father of Judah and his brothers,
³and Judah the father of Per'ez
and Ze'rah by Ta'mar,
and Per'ez the father of Hez'ron,
and Hez'ron the father of Ram,
⁴and Ram the father of Am-min'a-dab,
and Am-min'a-dab the father of Nah'shon,
and Nah'shon the father of Sal'mon,
⁵and Sal'mon the father of Bo'az by Ra'hab,
and Bo'az the father of O'bed by Ruth,
and O'bed the father of Jesse,
⁶and Jesse the father of David the king.

being the son, (as was supposed) of Joseph,
the son of He'li,
²⁴the son of Matthat,
the son of Levi,
the son of Mel'chi,
the son of Jan'na-i,
the son of Joseph,
²⁵the son of Mat-ta-thi'as,
the son of Amos,
the son of Na'hum,
the son of Es'li,
the son of Nag'ga-i,
²⁶the son of Ma'ath,
the son of Mat-ta-thi'as,
the son of Sem'e-in,
the son of Jo'sech,
the son of Joda,
²⁷the son of Jo-an an,
the son of Rhesa,
the son of Ze-rub'ba-bel,
the son of She-al'ti-el,
the son of Ne'ri,
²⁸the son of Mel'chi,
the son of Addi,
the son of Cosam,
the son of El-ma'dam,
the son of Er,
²⁹the son of Jesus,
the son of E-li-e'zer,
the son of Jorim,
the son of Matthat,
the son of Levi,
³⁰the son of Symeon,
the son of Judas,
the son of Joseph,
the son of Jonam,
the son of E-li'a-kim,
³¹the son of Me'le-a,
the son of Men'na,
the son of Mat'ta-tha,
the son of Nathan,
the son of David,

From Joseph
and Mary
Back to David

From David
to
the Captivity

And David was the father of Solomon
by the wife of U-ri'ah,
⁷and Solomon the father of Re-ho-bo'am,
and Re-ho-bo'am the father of A-bi'jah,
and A-bi'jah the father of Asa,
⁸and Asa the father of Je-hosh'a-phat,
and Je-hosh'a-phat the father of Jo'ram,
and Jo'ram the father of U-z-zi'ah,
⁹and U-z-zi'ah the father of Jo'tham,
and Jo'tham the father of A'haz,
and A'haz the father of Hez-e-ki'ah,
¹⁰and Hez-e-ki'ah the father of Ma-nas'seh,
and Ma-nas'seh the father of Amon,
¹¹and Amon the father of Jo-si'ah,
and Jo-si'ah the father of Jech-o-ni'ah
and his brothers,
at the time of the deportation to Babylon.

³²the son of Jesse,
the son of O'bed,
the son of Bo'az,
the son of Sal'mon,
the son of Nah'shon,
³³the son of Am-min'a-dab,
the son of Ar'ni,
the son of Hez'ron,
the son of Pe'rez,
the son of Judah,
³⁴the son of Jacob,
the son of Issac,
the son of Abraham,
the son of Te'rah,
the son of Na'hor,
³⁵the son of Se'rug,
the son of Re'u,
the son of Pe'leg,
the son of Eber,
the son of She'lah,
³⁶the son of Ca-i'nan,
the son of Ar-phaxad,
the son of Shem,
the son of Noah,
the son of Lamech,
³⁷the son of Methuselah,
the son of Enoch,
the son of Ja'ared,
the son of Ma-ha'la-le-el,
the son of Ca-i'nan,
³⁸the son of Enos,
the son of Seth,
the son of Adam,
the son of God.

From David
Back to
Abraham

From
the Captivity
to Christ

¹²And after the deportation to Babylon:
Jech-o-ni'ah was the father of She-al'ti-el,
and She-al'ti-el the father of Ze-rub'ba-bel,
¹³and Ze-rub'ba-bel the father of A-bi'ud,
and A-bi'ud the father of E-li'a-kim,
and E-li'a-kim the father of A'zor,
¹⁴and A'zor the father of Za'dok,
and Za'dok the father of A'chim,
and A'chim the father of E-li'ud,
¹⁵and E-li'ud the father of E-le-a'zar,
and E-le-a'zar the father of Matthan,
and Matthan the father of Jacob,
¹⁶and Jacob the father of Joseph
the husband of Mary,

³²the son of Jesse,
the son of O'bed,
the son of Bo'az,
the son of Sal'mon,
the son of Nah'shon,
³³the son of Am-min'a-dab,
the son of Ar'ni,
the son of Hez'ron,
the son of Pe'rez,
the son of Judah,
³⁴the son of Jacob,
the son of Issac,
the son of Abraham,
the son of Te'rah,
the son of Na'hor,
³⁵the son of Se'rug,
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the son of Eber,
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³⁶the son of Ca-i'nan,
the son of Ar-phaxad,
the son of Shem,
the son of Noah,
the son of Lamech,
³⁷the son of Methuselah,
the son of Enoch,
the son of Ja'ared,
the son of Ma-ha'la-le-el,
the son of Ca-i'nan,
³⁸the son of Enos,
the son of Seth,
the son of Adam,
the son of God.

From Abraham
back to Adam

of whom Jesus was born,
who is called Christ.

Summary

¹⁷So all the generations
from Abraham to David
were fourteen generations,
and from David to the deportation to Babylon
fourteen generations,
and from the deportation to Babylon to the Christ
fourteen generations.

*The Talmud hints that Matthew gives Joseph's descent and Luke Mary's. Luke calls Joseph the son of Heli. By marrying Mary, the daughter of Heli, he became his son or as we would say son-in-law. These genealogies connect the Old Testament with the New Testament and indicate the fulfillment of the prophecy. The Old Testament says the Messiah will be a descendant of David and also of Abraham.

^aGreek Aram. ^bGreek Asaph. ^cSome authorities read Amos. ^dGreek Salathiel. ^eSome ancient authorities read Sala. ^fMany ancient authorities insert son of Admin or son of Aram. ^gSome ancient authorities write Aram.

X NOT JEWS

THE GENEALOGIES ARE OPEN (NOT COMPLETE)

PART ONE: THE PREPARATION (*Learning God's Message in The Laboratory of Life*)
(*From His Birth, B.C. 5; To the Beginning of His Public Ministry, A.D. 27*)

- I. THE INFANCY OF JESUS
- II. THE CHILDHOOD OF JESUS
- III. THE YOUTH OF JESUS
- IV. THE YOUNG MANHOOD OF JESUS

THE FIRST PASSOVER (Jn. 2:13)

PART TWO: THE MINISTRY (*Giving God's Message to The People*)

*(From His First Public Appearance in Jerusalem at the First Passover, A.D. 27)
To His Final Return to Jerusalem to Die, at the Passover, A.D. 30)*

I. THE PRELIMINARY MINISTRY (*Heralding the Messianic Kingdom
In all Parts of Palestine*)

*(From His First Public Appearance in Jerusalem, Passover A.D. 27;
To His Settlement in Capernaum, 6 or 8 months later)*

- (I) IN JUDEA
- (II) IN SAMARIA
- (III) IN GALILEE

THE REMOVAL TO CAPERNAUM (Mt. 4:12-16)

II. THE SETTLED MINISTRY (*Systematic and Intensive Evangelization*) (*In Galilee*)

(A) *THE FIRST PERIOD, or THE EARLIER GALILEAN MINISTRY (4 to 6 months)*
(*From the Settlement in Galilee to the "Second" Passover*)

- (I) AT CAPERNAUM
- (II) THROUGHOUT GALILEE
- (III) BACK AGAIN AT CAPERNAUM

THE SECOND (?) PASSOVER, or THE FEAST OF PURIM (Jn. 5:1)

(B) *THE SECOND PERIOD, or THE LATER GALILEAN MINISTRY (One Year)*

(From the "Second" Passover, April, A.D. 28; To the "Third", April, A.D. 29)

- (I) TO THE PASSOVER AND RETURN
- (II) TO THE MOUNT OF BEATITUDES AND RETURN
- (III) THROUGH SOUTHERN GALILEE AND RETURN
- (IV) TO THE GERASENES AND RETURN
- (V) IN CAPERNAUM
- (VI) THE TWELVE SENT THROUGHOUT ALL GALILEE
- (VII) TO BETHSAIDA AND RETURN THROUGH GENNESARET TO CAPERNAUM

THE THIRD (?) PASSOVER (Jn. 6:4)

III. THE SPECIALIZED MINISTRY (*Special Training of the Twelve*)

(In Foreign Parts; Mostly Outside Galilee)

(From The Great Crisis in Galilee, April A.D. 29)

To The Final Departure from Galilee, October A.D. 29)

(6 months: From the Passover to the Feast of Tabernacles)

- (I) IN CAPERNAUM AND PHOENICIA
- (II) IN DECAPOLIS
- (III) IN DALMANUTHA (MAGADAN)
- (IV) NEAR BETHSAIDA
- (V) NEAR CAESAREA-PHILIPPI
- (VI) THROUGH GALILEE
- (VII) IN CAPERNAUM
- (VIII) FINAL DEPARTURE FROM GALILEE

THE FEAST OF TABERNACLES (Jn. 7:2)

IV. THE CONCLUDING MINISTRY (*Intensive Evangelization of Judea and Perea*)

(Controversies in Jerusalem, and Evangelizing in Judea and Perea)

(From the Feast of Tabernacles, Oct. 29; To the Feast of the Passover, April A.D. 30)

- (I) FROM GALILEE TO JUDEA (*THE LATER JUDEAN MINISTRY*)
- (II) FROM JUDEA TO PEREA (*FIRST PART OF THE PEREAN MINISTRY*)
- (III) FROM PEREA TO BETHANY AND EPHRAIM (*INTERRUPTION OF THE PEREAN MINISTRY*)
- (IV) FROM EPHRAIM TO BETHANY (*SECOND PART OF THE PEREAN MINISTRY*)

PART THREE: THE CONSUMMATION (*Pressing for the Final Showdown*)

(From Palm Sunday to Pentecost, 57 days; Spring of A.D. 30)

THE FOURTH (?) PASSOVER (Jn. 11:55)

I. CONFLICTS AND WARNINGS (*Invading the Camp of His Enemies*) (*Sunday to Wednesday*)

- (I) THE FINAL CONTROVERSIES AND WARNINGS
- (II) THE FINAL DEPARTURE

II. SUFFERINGS AND DEATH (*Outward Triumph of His Enemies*) (*Thursday to Saturday*)

- (I) PREPARATION FOR HIS DEATH
 - (1) By Jewish Rulers
 - (2) By Jesus
- (II) EVENTS LEADING TO HIS DEATH
 - (1) Betrayal and Arrest
 - (2) Trials and Crucifixion
 - (3) Death and Burial

III. TRIUMPH AND GLORY (*His Own Real Triumph*) (*Fifty Days*)

- (I) THE RESURRECTION AND APPEARANCES (*Forty Days*)
- (II) THE FINAL COMMISSION AND ASCENSION
- (III) THE GLORIFICATION OF JESUS AND THE COMING OF THE HOLY SPIRIT (*Cf. p. 178*)

THE LIFE AND TEACHINGS OF CHRIST (in Diagram Form)

PART ONE THE PREPARATION (30 Years)		PART TWO THE MINISTRY (Three Years)				PART THREE THE CONSUMMATION (57 Days)	
I THE INFANCY OF JESUS	I THE PRELIMINARY MINISTRY (4-6 months)	II THE SETTLED MINISTRY (A Year and a Half)		III TH SPECIALIZED MINISTRY (6 months)	IV THE CONCLUDING MINISTRY (6 months)	I CONTROVERSIES AND WARNINGS (I) FINAL APPEALS (II) FINAL DEPARTURE	
	(I) IN JUDEA	(6-8 months) First Period (A) THE EARLIER GALILEAN MINISTRY (I) AT CAPERNAUM (II) THROUGHOUT GALILEE (III) BACK AGAIN AT CAPERNAUM	(One Year) Second Period (B) THE LATER GALILEAN MINISTRY (I) TO JERUSALEM TO THE PASSOVER AND RETURN (II) TO THE MOUNT OF BEATITUDES AND RETURN (III) THROUGH SOUTHERN GALILEE AND RETURN (IV) TO THE GERASENES AND RETURN (V) IN CAPERNAUM (VI) THE TWELVE SENT THROUGHOUT GALILEE (VII) TO BETHSAIDA AND RETURN THROUGH GENNESARET TO CAPERNAUM	(I) IN CAPERNAUM AND PHOENICIA (II) IN DECAPOLIS (III) IN DALMANUTHA (MAGADAN) (IV) NEAR BETHSAIDA (V) NEAR CESAREA- PHILIPPI (VI) THROUGH GALILEE (VII) IN CAPERNAUM (VIII) FINAL DEPARTURE FROM GALILEE	(I) FROM GALILEE TO JUDEA (THE LATER JUEAN MINISTRY) (II) FROM JUDEA TO PEREA (FIRST PART OF THE PEREAN MINISTRY) (III) FROM PEREA TO RETHANY AND EPHRAIM (INTERRUPTION OF THE PEREAN MINISTRY) 1.The Resurrec- tion of Lazarus 2.The Retirement In Ephraim (IV) FROM EPHRAIM BACK TO BETHANY (SECOND PART OF THE PEREAN MINISTRY)		II SUFFERINGS AND DEATH (I) PREPARATIONS FOR HIS DEATH (II) EVENTS LEADING TO HIS DEATH III TRIUMPH AND GLORY (I) THE RESURRECTION and APPEARANCES (II) THE FINAL COMMISSION and ASCENSION (III) THE GLORIFICATION OF JESUS AND THE COMING OF THE HOLY SPIRIT
II THE CHILDHOOD OF JESUS	THE FIRST PASSOVER (Jn. 2:13)	THE REMOVAL TO CAPERNAUM (Mt. 4:12-16)	THE SECOND (?) PASSOVER or THE FEAST OF PURIM (Jn.5:1)	THE THIRD (?) PASSOVER (Jn.6:4)	THE FEAST OF TABERNACLES (Jn. 7:2)		
III THE YOUTH OF JESUS							
IV THE YOUNG MANHOOD OF JESUS							
(The First Cleansing of the Temple Jn. 2:15)	(The Rejection at Nazareth Lk. 4:29)	(Determined Opposition By Scribes and Pharisees Mt. 12:14 Jn. 5:16,18)	(The Great Galilean Crisis Jn.6:66)	(Setting His Face to Go to Jerusalem Lk. 9:51)	(The Triumphal Entry Jesus Offers Himself as Messianic King Mk. 11)	(Pentecost Lk. 24:49; Ac. 1 and 2)	

THE LIFE OF CHRIST

PART ONE

10 A. THE PREPARATION [In Detailed Outline] (Learning The Father's Message in the Laboratory (From His Birth, B.C. 5; of Life - Heb.5:8-9) To the Beginning of His Public Ministry, A.D. 27)

I. THE INFANCY OF JESUS (B.C. 6 or 5) (p.11) (Ancient Promises and Prophecies Coming True in His Divine--Human Infancy)

1. The Annunciation to Zechariah and Elizabeth (Lk. 1:5-25) [1]
- ✕2. The Annunciation to Mary (Lk. 1:26-38), and Her Visit to Elizabeth (Lk.1:39-56) [2]
3. The Annunciation to Joseph (Mt. 1:18-25) [2]
4. The Birth and Early Life of John the Baptist (Lk.1:57-80) [3]
- ✕5. The Birth of Jesus (Lk. 2:1-20) [4]
- ✕6. The Circumcision and Naming of Jesus (Mt.1:25b; Lk.2:21) [4]
- ✕7. The Consecration of Jesus (Lk. 2:22-39a) [1]
8. The Visit of the Magi (Mt. 2:1-12) [5], [4,5]
9. The Flight into Egypt (Mt. 2:13-18) [6]

II. THE CHILDHOOD OF JESUS (B.C. 4 to A.D. 7) (p.19) [7,2] (Ideal Childhood)

- ✕1. His Nazareth Home (Mt.2:19-23; Lk.2:39b) [7]
- ✕2. His Normal Growth (Lk. 2:40) [2]
 - (1) His Physical Growth
 - a. In Size -- "And the child grew"
 - b. In Strength -- "and waxed strong"
 - (2) His Mental Growth
 - a. The Increase -- "Becoming" (Gk.)
 - b. The Fulness -- "full of wisdom"
 - (3) His Spiritual Growth
 - a. The Source -- "The grace of God"
 - b. The Use -- "was upon him"

III. THE YOUTH OF JESUS (A.D. 8 to 25) (p.20) (Ideal Youth)

- ✕1. The Inquiring Boy (Lk. 2:41-50) [1]
- ✕2. The Obedient Son (Lk. 2:51) [2]
- ✕3. The Developing Youth (Lk. 2:52) [2]
 - (1) In Wisdom
 - (2) In Stature
 - (3) In Grace
 - a. With God
 - b. With Men

[IV. THE YOUNG MANHOOD OF JESUS] (See page 21ff.)

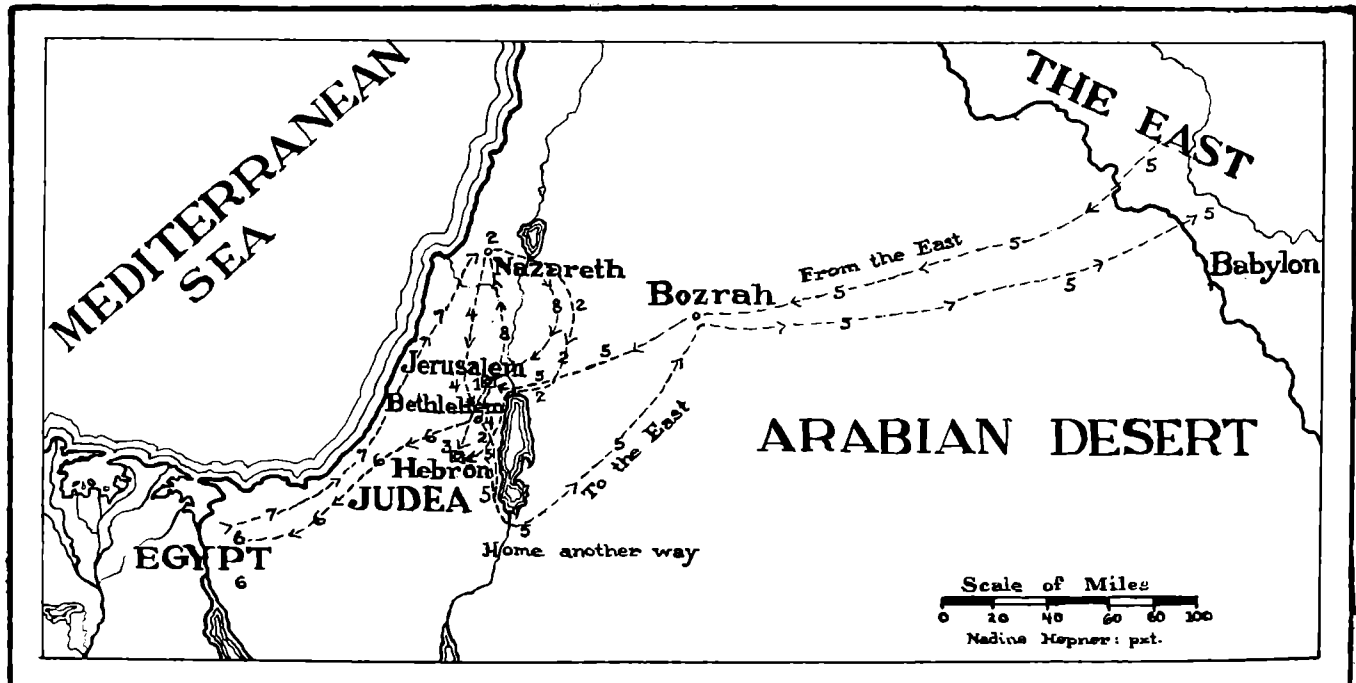
Sketch Map for
THE PERIOD OF PREPARATION

[YOU CAN REMEMBER
Try committing
this outline.

First Note Its
Subject, The
Preparation".
Then Note its
Three Main Points
and how they
naturally follow
each other.

Now take the
details under
Point I. There
are 9 of them.
See how the first
three are related;
Then the next two;
Circumcision was
8 days after birth
and consecration
was at 40 days.

Then follow
"Magi," and
"Flight to Egypt!"
Locate each story
on map.
Review night and
morning.



*Bracketed numbers [1] refer to places on the map.

THE LIFE OF CHRIST

PART ONE

A. THE PREPARATION * (for The Ministry of Jesus)

I. THE INFANCY OF JESUS (B.C. 6-4)

1. The Annunciation to Zechariah and Elizabeth. § 5

The Introduction

Lk.1:3-25

The Time, place,
and persons

The King
The Parents of John
are Characterized
Their Priestly
Descent

Their Names
Their Character

Their One
Great Sorrow,

The Story

In the Priests'
Quarters

The One Who Is
To Offer Incense
Is Chosen By Lot
The People are Praying
Outside The Temple

Inside The Holy Place
At the Altar of Incense
An Angel Appears
To Zechariah
Zechariah is Overawed

The Angel Tells
His Message:

A Son Is Promised

He Will Bring
Joy to Many,

He Will Be
Spirit-Filled,

He Will
Bring Israel
to Repentance.

Zechariah
Asks for
Assurance

The Angel Replies
I Am Gabriel

God Has Sent Me
To Tell You
This Message,

And You
Will Be Dumb

⁵In the days of Herod, king of Judea,

there was a priest named Zech-a-ri'ah,^a
of the division of A-bi'jah; (Cf. 1 Chron. 24:1-10)
and he had a wife of the daughters of Aaron,
and her name was Elizabeth.

⁶And they were both righteous before God,
walking in all the commandments and ordinances of the Lord blameless.

⁷But they had no child, because Elizabeth was barren,
and both were advanced in years.

⁸Now while he was serving as priest before God
when his division was on duty,
⁹according to the custom of the priesthood,
it fell to him by lot to enter the temple of the Lord and burn incense.

¹⁰And the whole multitude of the people were praying outside
at the hour of incense.

¹¹And there appeared to him an angel of the Lord
standing on the right side of the altar of incense. (Ex.30:1-10; Rev.8:3-5)

¹²And Zech-a-ri'ah was troubled when he saw him,
and fear fell upon him.

¹³But the angel said to him,
"Do not be afraid, Zech-a-ri'ah,
for your prayer is heard,
and your wife Elizabeth will bear you a son,
and you shall call his name John. (v.60,63, p.14)

¹⁴"And you will have joy and gladness,
and many will rejoice at his birth;
¹⁵for he will be great before the Lord,

"And he shall drink no wine nor strong drink,
and he will be filled with the Holy Spirit,
even from his mother's womb.

¹⁶And he will turn many of the sons of Israel
to the Lord their God,
¹⁷and he will go before him in the spirit and power of Elijah, (Mal.4:5-6)
to turn the hearts of the fathers to the children,
and the disobedient to the wisdom of the just,
to make ready for the Lord a people prepared."

Johns Ministry
Prepare The Way

¹⁸And Zech-a-ri'ah said to the angel,
"How shall I know this?
For I am an old man,
and my wife is advanced in years."

¹⁹And the angel answered him,
"I am Gabriel, who stand in the presence of God; (v.26)

And I was sent to speak to you,
and to bring you this good news.

²⁰"And behold, you will be silent and unable to speak
until the day that these things come to pass, (v.64, p.14)
because you did not believe my words,
which will be fulfilled in their time."

^aGreek Zacharias.

For the complete outline of the life of Christ, see preceding pages. It will greatly help you if you refer to it often, pp.8,9.

*The People Outside
Wonder at the Delay:*

²¹And the people were waiting for Zech-a-ri'ah,
and they wondered at his delay in the temple.

*Zechariah Comes Out,
and Dismisses
The Service
In Silence*

²²And when he came out, he could not speak to them,
and they perceived that he had seen a vision in the temple;
and he made signs to them and remained dumb.

*The Conclusion
Zechariah Returns Home*

²³And when his time of service was ended,
he went to his home.

*The Angel's Promise
Comes True*

²⁴After these days his wife Elizabeth conceived,
and for five months she hid herself, saying,

²⁵"Thus the Lord has done to me
in the days when he looked on me,
to take away my reproach among men."

2. The Annunciation to Mary, *NOTICE SIMPLICITY OF NARRATIVE*
And Her Visit to Elizabeth. § 6 *LIFTING CHRIST*

Lk. 1:26-56

The Angel's Visit to Mary (26-38)

The Angel's Coming:

²⁶In the sixth month (v.19)
the angel Gabriel was sent from God
to a city of Galilee named Nazareth,
²⁷to a virgin betrothed to a man whose name was Joseph,
of the house of David;
and the virgin's name was Mary.

*He Is Sent
To Nazareth:
To Mary*

*He Comes To Mary
and Greets Her*

²⁸And he came to her and said,
"Hail, O favored one,"
the Lord is with you!"

She Is Startled

²⁹But she was greatly troubled at the saying,
and considered in her mind what sort of greeting this might be.

*The Angel's Message
Is
A Wonderful Promise*

³⁰And the angel said to her,
"Do not be afraid, Mary, for you have found favor with God.

*Mary Is To Be
Mother of The Messiah,
His Greatness
and Fame
His Kingdom
Will Never End*

³¹"And behold, you will conceive in your womb and bear a son,
and you shall call his name Jesus. (Mt.1:21; § 10)

³²"He will be great, and will be called the Son of the Most High. (v.35)

"And the Lord God will give to him the throne of his father David,
³³and he will reign over the house of Jacob forever;
and of his kingdom there will be no end." (Is.9:6-7; Zech.9:9-10)

*Mary Wonders
How It Can Be*

³⁴And Mary said to the angel,
"How can this be, since I have no husband?"

The Angel Explains

³⁵And the angel said to her,
"The Holy Spirit will come upon you,
and the power of the Most High will overshadow you;
therefore the child to be born^b
will be called holy, the Son of God. (v.32)

*He Gives
A Thoughtful Suggestion*

³⁶"And behold, your kinswoman Elizabeth
in her old age has also conceived a son;
and this is the sixth month with her who was called barren.

³⁷"For with God nothing will be impossible! (Mk.14:36, p.222)

*Mary Vows
Obedience*

³⁸And Mary said,
"Behold I am the handmaid of the Lord;
let it be to me according to your word."

The Angel Departs

And the angel departed from her.

^aSome ancient authorities add "Blessed are you among women!"

^bSome ancient authorities add of you.

*Mary's Coming
and Greeting*

³⁹In those days Mary arose
and went with haste into the hill country,
to a city of Judah,
⁴⁰and she entered the house of Zech-a-ri'ah
and greeted Elizabeth.

*Elizabeth's
Response*

⁴¹And when Elizabeth heard the greeting of Mary,
the babe leaped in her womb;

What She Said

and Elizabeth was filled with the Holy Spirit (*v.67.p.15*)
⁴²and she exclaimed with a loud cry,

*She Blesses Mary
And Her Child
She Rejoices*

"Blessed are you among women,
and blessed is the fruit of your womb!

and

⁴³And why is this granted me,
that the mother of my Lord should come to me?

Prophecies.

⁴⁴For behold, when the voice of your greeting came to my ears,
the babe in my womb leaped for joy.

⁴⁵And blessed is she who believed
that there would be^a a fulfillment
of what was spoken to her from the Lord."

*Mary's
Song of Praise:
For God's
Blessing
to Her*

⁴⁶And Mary said,
"My soul magnifies the Lord,
⁴⁷and my spirit rejoices in God my Savior,
⁴⁸for he has regarded the low estate of his handmaiden.
For behold, henceforth all generations will call me blessed;
⁴⁹for he who is mighty has done great things for me,
and holy is his name.

*For God's
Mercy and Judgment
Upon All*

⁵⁰"And his mercy is on those who fear him
from generation to generation.
⁵¹He has shown strength with his arm,
he has scattered the proud in the imagination of their hearts,
⁵²he has put down the mighty from their thrones,
and exalted those of low degree;
⁵³he has filled the hungry with good things,
and the rich he has sent empty away.

*For God's
Blessing
to Israel*

⁵⁴"He has helped his servant Israel,
in remembrance of his mercy,
⁵⁵as he spoke to our fathers,
to Abraham and to his posterity forever." (*Gen.12:1-3*)

*Mary's
Prolonged Stay*

⁵⁶And Mary remained with her about three months,

Her Return Home

and returned to her home.

^aor Believed, for there will be.

*The Betrothal
and the Discovery*

¹⁸Now the birth of Jesus Christ^a took place in this way.
When his mother Mary had been betrothed to Joseph,
before they came together
she was found with child of the Holy Spirit. (Lk.1:35,p.12)

*Joseph's
Perplexity*

¹⁹And her husband Joseph,
being a just man
and unwilling to put her to shame,
resolved to divorce her quietly.

*An Angel's
Explanation
And Instructions*

²⁰But as he considered this, behold,
an angel of the Lord appeared to him in a dream, saying,
"Joseph, son of David,
do not fear to take Mary your wife,
for that which is conceived in her is of the Holy Spirit; (v.18)
²¹she will bear a son,
and you shall call his name Jesus, (§ 10)
for he will save his people from their sins."

*An Ancient
Prophecy
Fulfilled*

²²All this took place to fulfill
what the Lord had spoken by the prophet: (Is.7:14)
²³"Behold, a virgin shall conceive and bear a son,
and his name shall be called Em-man u-el"
(which means, God with us).

*Joseph's
Obedience*

²⁴When Joseph woke from sleep,
he did as the angel of the Lord commanded him;
he took his wife,
²⁵but knew her not until she had borne a son;
and he called his name Jesus. [see § 10]

4. The Birth of John the Baptist. § 8

Lk. 1:57-80

John Is Born

⁵⁷Now the time came for Elizabeth to be delivered,
and she gave birth to a son.

*The Friends
Rejoice*

⁵⁸And her neighbors and kinsfolk heard
that the Lord had shown great mercy to her,
and they rejoiced with her.

He Is Circumcised

⁵⁹And on the eighth day
they came to circumcise the child;

He Is Named

and they would have named him Zech-a-ri'ah
after his father,

⁶⁰but his mother said,
"Not so;
he shall be called John." (v.63)

⁶¹And they said to her,
"None of your kindred is called by this name."

⁶²And they made signs to his father,
inquiring what he would have him called.

*As The Angel
Had Commanded*

⁶³And he asked for a writing tablet,
and wrote,
"His name is John." (v.13,p.11)

And they all marveled.

*Zechariah's Speech
Is Restored*

⁶⁴And immediately his mouth was opened
and his tongue loosed, (v.20,p.11)
and he spoke, blessing God.

*The People
Are Awed*

⁶⁵And fear came on all their neighbors.
And all these things were talked about
through all the hill country of Judea;

^aSome ancient authorities read of the Christ

⁶⁶and all who heard them laid them up in their hearts,
saying,
"What then will this child be?"
For the hand of the Lord was with him.

*Zechariah's
Hymn of Praise
For
God's Great
Salvation
Is at Hand,

It Fulfills
Ancient
Prophecies*

⁶⁷And his father Zech-a-ri'ah was filled with the Holy Spirit, (v.41,p.13)
and prophesied, saying,

⁶⁸"Blessed be the Lord God of Israel,
for he has visited and redeemed his people,
⁶⁹and has raised up a horn of salvation for us *Zechariah's Hope Fulfilled*
in the house of his servant David,
⁷⁰as he spoke by the mouth of his holy prophets from of old,
⁷¹that we should be saved from our enemies,
and from the hand of all who hate us;
⁷²to perform the mercy promised to our fathers,
and to remember his holy covenant,
⁷³the oath which he swore to our father Abraham, (v.55)

*It Will enable us
to Serve God
More Fully*

⁷⁴"to grant us that we, being delivered from the hand of our enemies,
might serve him without fear,
⁷⁵in holiness and righteousness before him all the days of our life.

*This Child
Will Prepare
The Way For
The Messiah
And His
Great Salvation.*

⁷⁶"And thou, child, shalt be called the prophet of the Most High; (Mt.11:10)
for thou shalt go before the Lord to prepare his ways,
⁷⁷to give knowledge of salvation to his people
in the forgiveness of their sins,
⁷⁸through the tender mercy of our God,
when the day shall dawn upon^a us from on high
⁷⁹to give light to those who sit in darkness and in the shadow of death, (Mt.4:16)
to guide our feet into the way of peace."

The Early Life of John

*He Develops Normally
In Body and Spirit

He Lives
In Obscurity*

⁸⁰And the child grew
and became strong in spirit.
And he was in the wilderness
till the day of his manifestation to Israel. (Lk.3:2)

5. The Birth of Jesus. § 9 Lk. 2:1-20

(1) The Introduction

*Caesar Decrees
an Enrollment*

¹In those days
a decree went out from Caesar Augustus
that all the world should be enrolled.

It was The First

²This was the first enrollment,
when Qui-rin-i-us was governor of Syria.

*The People
Everywhere Respond*

³And all went to be enrolled,
each to his own city.

(2) The Birth

*Joseph and Mary
Go to Bethlehem
Their Ancestral Home,
To Be Enrolled**

⁴And Joseph also went up from Galilee,
from the city of Nazareth, to Judea,
to the city of David, which is called Bethlehem,
because he was of the house and lineage of David,
⁵to be enrolled
with Mary, his betrothed,
who was with child.

*Jesus is Born
in Bethlehem
He Is Dressed
In Baby Clothes
Then Laid
In a Manger***

⁶And while they were there,
the time came for her to be delivered.
⁷And she gave birth to her first-born son
and wrapped him in swaddling clothes,
and laid him in a manger,
because there was no place for them in the inn.

ABOUT 70 MILES

^aOr whereby the dayspring will visit us. Many ancient authorities read since the dayspring has visited.

*This was what we call a "census". We take them every ten years, the Romans took them every fourteen years. Some of the census blanks used in Egypt have been found, all filled in, including women and children; and they were taken according to tribal descent, as here. A second enrollment is mentioned in Ac.5:37.

**"manger" in Palestine is a feeding trough about 30 inches long and half that wide. Half filled with chaff or cut straw and lined with some baby things, it made a fine bassinet. It stood on the ground at the head of a stall.

(3) The Angels and The Shepherds

While Shepherds
Are Keeping Watch
Over Their Flocks

⁸And in that region there were shepherds
out in the field, keeping watch over their flock by night.

An Angel Appears
To Them
They Are Overawed

⁹And an angel of the Lord appeared to them,
and the glory of the Lord shone around them,
and they were filled with fear.

The Angel Speaks;
I Bring You
Good News,
The Messiah
Is Born.

¹⁰And the angel said to them,
"Be not afraid;
for behold, I bring you good news of a great joy
which will come to all the people;
¹¹for to you is born this day in the city of David
a Savior, who is Christ the Lord.

This is
The Sign.

¹²"And this will be a sign for you:
you will find a babe wrapped in swaddling cloths*
and lying in a manger."

Many Angels
Come Singing
In Heaven - Glory
On Earth - Peace
When Men please God

¹³And suddenly there was with the angel
a multitude of the heavenly host (cf. Heb. 1:6)
praising God and saying,

*HUT OF ANGELS VISITED
S HE, SHE, HE*

The Angels
Return to Heaven

¹⁴"Glory to God in the highest,
and on earth peace among men with whom he is pleased!" ^a

The Shepherds
Decide to Go
And See
The Child

¹⁵When the angels went away from them into heaven,
the shepherds said to one another,
"Let us go over to Bethlehem
and see this thing that has happened,
which the Lord has made known to us."

(4) The Shepherds and The Child

They Go Eagerly
They Find The Babe

¹⁶And they went with haste,
and found Mary and Joseph,
and the babe lying in a manger.

They Tell
What the Angels
had told them

¹⁷And when they saw it
they made known the saying
which had been told them concerning this child;

Everyone marvels

¹⁸and all who heard it wondered
at what the shepherds told them.

Mary Meditates
Reverently

¹⁹But Mary kept all these things,
pondering them in her heart.

As The Shepherds Return
They Are Praising God

²⁰And the shepherds returned,
glorifying and praising God
for all they had heard and seen,
as it had been told them.

6. The Circumcision

and Naming of Jesus. § 10

Mt. 1:25^b

Lk. 2:21

On The Eighth Day,
Jesus
Is Circumcised
And
Named

^{25b}And he called his name Jesus.

(Mt. 1:21, p. 14; Lk. 1:31, p. 12)

²¹And at the end of eight days,
when he was circumcised,
he was called Jesus,
the name given by the angel
before he was conceived in the womb.

^aSome ancient authorities read "peace, goodwill among men."
*or baby clothes.

(1) He Is Dedicated

When He Was 40 Days Old They Brought Him To Jerusalem	22And when the time came for their purification according to the law of Moses, (Lev. 12:1-8) they brought him up to Jerusalem to present him to the Lord
a. To Consecrate Him and	23(as it is written in the law of the Lord, (Ex.13:2-16) "Every male that opens the womb shall be called holy to the Lord ")
b. To Remove Ceremonial Uncleanness from the Mother	24and to offer a sacrifice according to what is said in the law of the Lord, " a pair of turtledoves, or two young pigeons." (Lev.12:1-8)

(2) He Is Received by Simeon, A Prophet

Simeon Is Characterized As Righteous, Expectant, Spiritual	25Now there was a man in Jerusalem, whose name was <u>Simeon</u> , and this man was righteous and devout, (Lk.1:6,p.11/ looking for the consolation of Israel, and the Holy Spirit was upon him.
He Had A Revelation	26And it had been revealed to him by the Holy Spirit ^a that he should not see death before he had seen the Lord's Christ.
He Comes To The Temple The Parents Bring Jesus In Simeon Sees Him He Takes the Child in His Arms He Praises God For His Great Salvation Which Will Be World-Wide	27And inspired by the Spirit he came into the temple; and when the parents brought in the child Jesus, to do for him according to the custom of the law, 28he took him up in his arms and blessed God and said, 29" Lord, now lettest thou thy servant depart in peace, according to thy word; 30For mine eyes have seen thy salvation (v.26) 31which thou hast prepared in the presence of all peoples, 32a light for revelation to the Gentiles, (Ac.13:47; Isa.49:6) and for glory to thy people Israel."
The Parents Marvel	33And his father and his mother marveled at what was said about him;
Simeon Blesses Them	34and Simeon blessed them and said to Mary his mother,
He Prophesies About The Child	"Behold, this child is set for the fall and rising of many in Israel, and for a sign that is spoken against
He Forewarns The Mother of Piercing Sorrow	35(and a sword will pierce through your own soul also), that thoughts out of many hearts may be revealed."

(3) He Is Received by Anna, A Prophetess

Anna Is Described She Is Old Was married 7 Years Is a Widow Worshiped Constantly In The Temple	36And there was a prophetess, <u>Anna</u> , the daughter of Phan u-el, of the tribe of Asher; she was of a great age, having lived with her husband seven years from her virginity, 37and as a widow till she was eighty-four. She did not depart from the temple, worshipping with fasting and prayer night and day.
She Comes Up Just Then. She Gives Thanks She Prophesies About The Child	38And coming up at that very hour she gave thanks to God, and spoke of him to all who were looking for the redemption of Jerusalem.

(4) The Parents Go Home

The Parents Return to Bethlehem And *Later to Nazareth	39And when they had performed everything according to the law of the Lord, they returned [into Galille, to their own city, Nazareth.]*
---	--

*For this return to Nazareth, see § 14, p. 19. It took place after the residence in Egypt.

^aor in the Spirit.

2:1-12 To H. 12:1-12
 12:1-12 To H. 12:1-12

Mt. 2:1-12

When Jesus Is Born
 Magi in the East*
 See His Star (v.2)
 They Come to Jerusalem
 [At The Eastern Gate]
 They Inquire For
 the New-born King
 of the Jews

¹Now when Jesus was born in Bethlehem of Judea
 in the days of Herod the king,

behold, wise men* from the East** came to Jerusalem,

saying,

²"Where is he who has been born king of the Jews?
 For we have seen his star in the East**;
 and have come to worship him."

The News Is Brought
 To Herod the King
 He and Jerusalem
 Are Worried

³When Herod the king heard this,
 he was troubled,
 and all Jerusalem with him;

Herod Assembles
 the Jewish Rulers
 He Inquires of Them

⁴and assembling
 all the chief priests and scribes of the people,
 he inquired of them where the Christ was to be born.

In Reply
 They Quote
 A Startling Prophecy,

⁵They told him,
 "In Bethlehem of Judea;
 for so it is written by the prophet: (See Micah 5:2)

The Messiah
 Is To Be Born
 In Bethlehem
 He Will Be The Ruler
 of God's People

⁶'And thou Bethlehem, in the land of Judah,
 art by no means least among the rulers of Judah;
 for from thee shall come a ruler
 who will govern my people Israel.'"

Then Herod
 Confers Secretly
 With the Magi

⁷Then Herod summoned the wise men secretly
 and ascertained from them what time the star appeared;

He Sends Them
 In Search of
 The Child

⁸and he sent them to Bethlehem, saying,
 "Go and search diligently for the child,
 and when you have found him
 bring me word,
 that I too may come and worship him."

The Magi Leave,
 They Go On
 to Bethlehem
 When They Near That City
 The Star Reappears
 to Guide Them

⁹When they had heard the king
 they went their way;
 and lo, the star which they had seen in the East**
 went before them,
 till it came to rest over the place where the child was.

Then They Rejoice
 Exceedingly,

¹⁰When they saw the star,
 they rejoiced exceedingly with great joy;

Following The Star,
 They Go On,
 They Find the Child

¹¹and going into the house
 they saw the child with Mary his mother,

They Worship Him

and they fell down and worshiped him.

They Present
 Their Royal Gifts

Then, opening their treasurer's,
 they offered him gifts,
 gold and frankincense and myrrh.

At Night
 God Warns Them
 Of Herod's Treachery
 So They Go Home
 Another Way

¹²And being warned in a dream
 not to return to Herod,
 they departed to their own country by another way.

[YOU CAN REMEMBER

How to remember
 a story.

First divide it
 into scenes.

Then see how scene
 one merges into scene
 two and that into the
 next. In other words
 make a moving picture
 of your story.

Note how the story
 is printed in scenes.
 Then see how the
 marginal titles label
 the scenes.

Then visualize each
 scene and see it move
 on into the next.

With a little review-
 ing, both oral and
 written, you can repeat
 the story either for-
 ward or backward. In
 this way memorize this
 story.]

*For this use of "Wise Men" see Dan. 5:7b-8a.

**"The East" is a geographical term in the Bible, designating Mesopotamia (i.e., Babylonia and Assyria)

*After The Magi
Are Gone*

*An Angel
Warns Joseph
of Herod's Plot,
And Tells Him
To Flee to Egypt*

*Joseph Obeys
They Go to Egypt*

*They Stay
in Egypt
Till Herod's Death
But When The Magi
Fail to Return
to Jerusalem
Herod Is Furious
He Sends Soldiers
and Massacres
The Children
of Bethlehem
And Its Environs*

*In This Way
An Ancient Prophecy
Comes True*

Mt. 2:13-18

¹³Now when they had departed,
behold, an angel of the Lord appeared to Joseph in a dream and said,
"Rise, take the child and his mother,
and flee to Egypt,
and remain there till I tell you;
for Herod is about to search for the child, to destroy him."

¹⁴And he rose and took the child and his mother by night,
and departed to Egypt,

¹⁵and remained there until the death of Herod. (4 B.C.)
This was to fulfill what the Lord had spoken by the prophet,
"Out of Egypt have I called my son." (*Nos.11:1; Ex.4:22*)

¹⁶Then Herod, when he saw that he had been tricked by the wise men,
was in a furious rage,
and he sent
and killed all the male children in Bethlehem
and in all that region
who were two years old or under,
according to the time which he had ascertained from the wise men.

¹⁷Then was fulfilled what was spoken by the prophet Jeremiah: (*Jer. 31:15*)

¹⁸"A voice was heard in Ramah,
wailing and loud lamentation,
Rachel weeping for her children;
she refused to be consoled, because they were no more."

II. THE CHILDHOOD OF JESUS (B.C. 4 to A.D. 7)

I. His Nazareth Home. § 14

(The Return from Egypt to Nazareth)

Mt. 2:19-23; Lk. 2:39b

*An Angel
Comes to Joseph
In a Dream
He Tells Him
To Return Home
For Herod Is Dead*

¹⁹But when Herod died,
behold, an angel of the Lord appeared in a dream to Joseph in Egypt,
saying,
²⁰"Rise, take the child and his mother,
and go to the land of Israel,
for those who sought the child's life are dead."

*Joseph obeys, Returning
To Palestine,
And There Hears
That Herod's Son
Is Reigning There
He is Afraid*

²¹And he rose and took the child and his mother,
and went to the land of Israel.

²²But when he heard
that Ar-che-la'us reigned over Judea in place of his father Herod,
he was afraid to go there,

*Then,
Instructed by God,
He Returns
to Nazareth.*

and being warned in a dream
he withdrew to the district of Galilee.

Lk. 2:39b

²³And he went and dwelt in a city called Nazareth, to their own city, Nazareth.

*In This Way
Another Prophecy
Comes True*

that what was spoken by the prophets
might be fulfilled,
"He shall be called a Nazarene." (*Is.11:1, Heb.; Mk.1:24*)

*Throughout Childhood
He Develops Normally
Physical Growth*

2. His Normal Growth. § 15

Lk. 2:40

Mental Growth

⁴⁰And the child grew and became strong,

filled with wisdom;

Spiritual Growth

and the favor of God was upon him.

*Cf. Footnote p. 17

Lk. 2:41-52

1. The Inquiring Boy. § 16

Lk. 2:41-50

They Go to Passover
Annually:
When Jesus is Twelve
He Goes Along,

After The Festival,
When They
Leave Jerusalem
Jesus Unwittingly
Is Left Behind

His Parents Hunt for
The Lost Boy

They Find Him

He Was
In The
Temple School*

The Parents
Are Surprised

They
Rebuke Him

He Replies,
Naturally Enough,
But

They Do Not Understand

⁴¹Now his parents went to Jerusalem
every year at the feast of the Passover. (Dt.16:1 and 16)
⁴²And when he was twelve years old,
they went up according to custom.

⁴³And when the feast was ended,
as they were returning,
the boy Jesus stayed behind in Jerusalem.
His parents did not know it,
⁴⁴but supposing him to be in the company
they went a day's journey,

and they sought him among their kinsfolk and acquaintances;
⁴⁵and when they did not find him,
they returned to Jerusalem, seeking him.

⁴⁶After three days
they found him in the temple,

sitting among the teachers,
listening to them
and asking them questions;

⁴⁷and all who heard him were amazed
at his understanding
and his answers.

⁴⁸And when they saw him
they were astonished;

and his mother said to him,
"Son, why have you treated us so?
Behold, your father and I have been looking for you anxiously."

⁴⁹And he said to them,
"How is it that you sought me?*" *CONSCIOUSNESS OF HIS MISSION*
Did you not know that I must be in my Father's house?* *SHOWING DIVINE NATURE*

⁵⁰And they did not understand the saying which he spoke to them.

2. The Obedient Son. § 17

Lk. 2:51

He Returns Home

He Is Obedient

His Mother Ponders
Events

⁵¹And he went down with them
and came to Nazareth,

and was obedient to them;

and his mother kept all these things in her heart.

3. The Developing Youth. § 18

Lk. 2:52

Throughout Adolescence

His Normal Development

Mentally - - - - - in wisdom
Physically - - - - - and in stature, *
Spiritually - - - - - and in favor
and - - - - - with God
Socially - - - - - and man.

.....
20 or years.

*At this temple School the Rabbis were educated. It was the Jewish "Theological Seminary." Its great teachers were famous as far as Jews were scattered. Here Paul had been sent from Tarsus to be "brought up at the feet of Gamaliel." Before him had been the Great Hillel and Shammai. No wonder that Jesus was fascinated, for during the Passover festival, these great Rabbis taught all who were interested, from the temple steps.

**These are the very first words of Jesus which have come down to us. Do they mean, "Didn't you know that, I would be here -- in my Father's house -- in this temple school where His Word is taught?"

YOU CAN REMEMBER

Any story in the Gospels accurately, and confidently for teaching or story telling, for expository preaching, or writing.

Now try memorizing this story. Then the first story in the N.T., that of the Annunciation to Zechariah and Elizabeth.

First note the division into scenes. Then visualize the first scene, and the second, and see each scene merge into the next, to the end of the story.

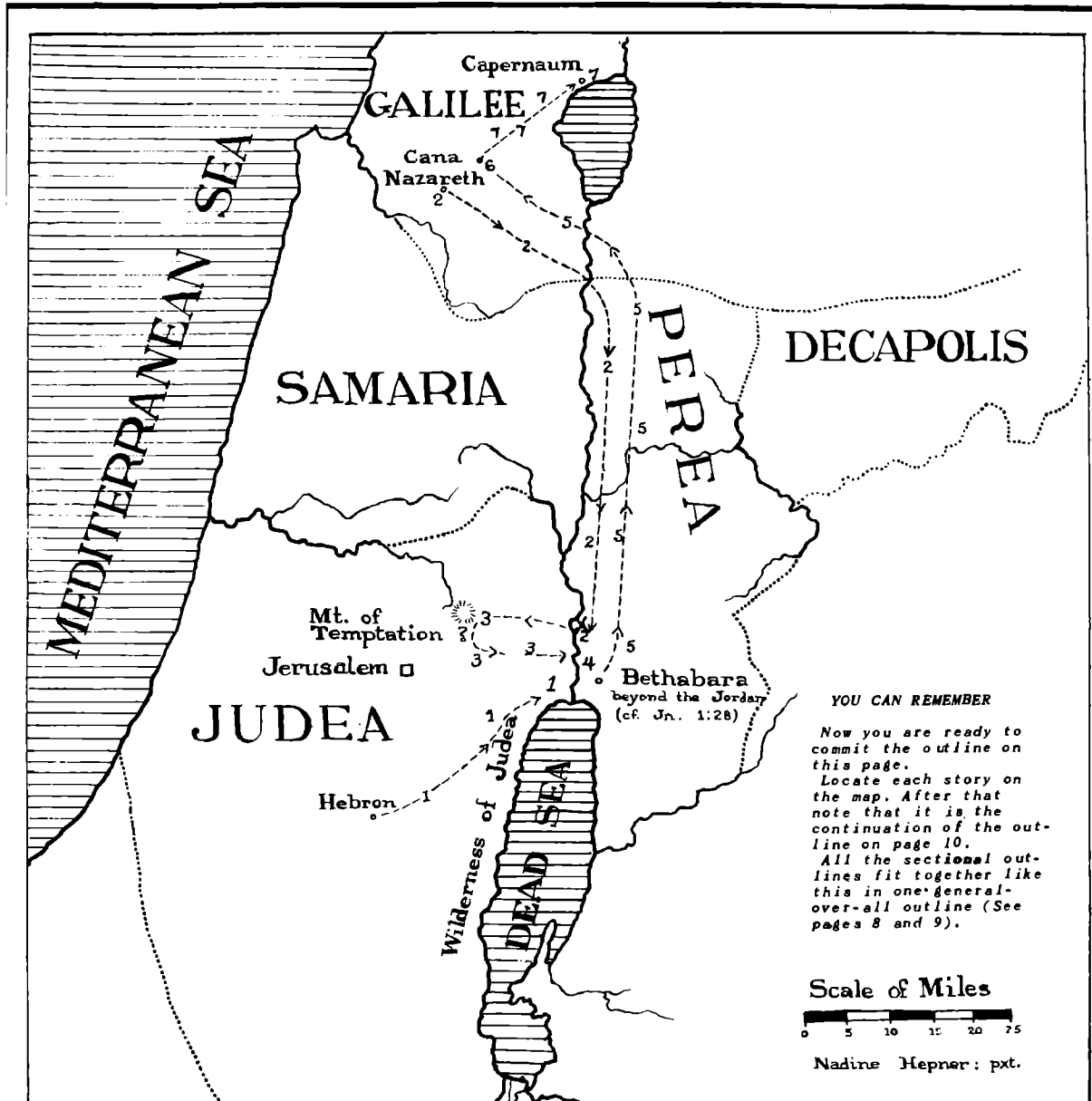
Review occasionally.

(The Messiah Is Consecrated and Initiated).

1. John Is Preaching and Baptizing (Mt. 3:1-12; Mk. 1:2-8; Lk. 3:1-18; Cf. Jn. 1:33) [1]** pp.23-24
- X2. Jesus Is Baptized by John (Mt. 3:13-17; Mk. 1:9-11; Lk. 3:21-23a) [2] p.25
- X3. Jesus Is Tempted by the Devil (Mt. 4:1-11; Mk. 1:12-13; Lk. 4:1-13) [3] pp.25-26
- *4. John Testifies Concerning Jesus (Jn. 1:19-34) [4 & 5] p.27
- X5. Jesus Wins His First Disciples (Jn. 1:35-51) [4] p.28
- X6. Jesus Attends a Wedding (Jn. 2:1-11) [5 and 6] p.29
- X7. Jesus Visits Capernaum (Jn. 2:12) [7] p.29

*These last four points may be classified as the opening events of His "Ministry". They are in fact introductory and transitional events of a semi-private nature. However, the real "Public" Ministry was launched at Jerusalem, at Passover time, as is shown in the next section.

**These numbers refer to the journeys traced on the accompanying map.



1. John Is Preaching and Baptizing. § 19

Mt. 3:1-12

Mk. 1:2-8

Lk. 3:1-18

[Cf. Jn. 1:33b]

(1) The Time of John's Coming and The Rulers of That Time

The Date

¹In the fifteenth year of the reign

The Rulers

The Roman Emperor

of Tiberius Caesar,The Roman Governor
of Judea-SamariaPontius Pilate being
governor of Judea,

The Tetrarchs

and Herod being

Herod Antipas

tetrarch of Galilee,

Herod Philip

and his brother Philip

Lysanias

tetrarch of the region of It-u-rae'a and Trach-o-ni'tis,

and Ly-sa'ni-as

tetrarch of Ab-i-le'ne,

The Jewish High Priests

²in the high-priesthood
of Annas and Caia-phas,

Cf. Jn. 1:33b.

(2) John's Coming and Mission

John Is Called by God

Lk.

^{2b}the word of God came to John
the son of Zech-a-ri'ah[³³"But he who sent me
to baptize with** water
said to me,

and

in the wilderness; (Lk 1:5ff., 57, 80)

'He on Whom you see
the Spirit descend and remain,
this is he
who baptizes with**
the Holy Spirit' "]

A Sign

Is Promised Him

¹In those days

Mk.

Lk.

John

came John the Baptist,

⁴John the baptizer
appeared in the wilderness,³and he went into all the region

Preaches

preaching
in the wilderness of Judea,

preaching

about the Jordan,
preachingRepentance,
and Forgiveness
and That The
Messiah
Is At Hand²Repent,

a baptism of repentance

a baptism of repentance

for the kingdom of

for the forgiveness of sins. for the forgiveness of sin,

heaven is at hand" (Cf. Mt. 4:17, p. 40)

(3) John's Work Had Been Foretold by the Prophets.

Mk.

Lk.

John's
Mission
Was Foretold
by the
Ancient
Prophets
Malachi³For this is he who was spoken of²As it is written
in Isaiah the Prophet, ****⁴As it is written"Behold, I send my messenger
before thy face,
who shall prepare thy way;

(Cf. Mt. 11:10)

(Mal. 3:1)

(Cf. Lk. 7:27)

and

by

Isaiah
He Was
To Getthe prophet Isaiah (Isa. 40:3ff.)
when he said,

Lk.

in the book of the words of
Isaiah the prophet,The People
Ready for
The Messiah"The voice of one crying
in the wilderness:
Prepare the way of the Lord,
make his paths straight."

Mk.

³"the voice of one crying
in the wilderness:
Prepare the way of the Lord,
make his paths straight--""The voice of one crying
in the wilderness:
Prepare the way of the Lord,
make his paths straight."

[For Mk. 1:4, see above.]

*This section is sometimes called, "The Opening Events of Christ's Ministry". These events are introductory and transitional in character--of a semi-private nature. But the real public ministry of Jesus begins at Jerusalem, at Passover time, with "The Cleansing of The Temple".

Greek in. *Some ancient authorities read in the prophets.

The Messiah

Will Bring

God's Great Salvation

To All Mankind

Lk.
5" Every valley shall be filled,
and every mountain and hill shall be brought low,
and the crooked shall be made straight,
and the rough ways shall be made smooth;
6" and all flesh shall see the salvation of God."

(4) John's Dress and Personal Habits were Like That of The Prophets.

Mt.
John Wore 4Now John wore a garment of camel's hair,
Prophetic and a leather girdle around his waist;*
Dress* and his food was locusts and wild honey.
And Ate
Desert Food

Mk.

6Now John was clothed with camel's hair,
and had a leather girdle around his waist,
and ate locusts and wild honey.

(5) The Enormous Effectiveness of John's Preaching

Mt.
John Was 5Then went out to him
Most Effective Jerusalem
Stirring and all Judea
The Country
From Circumference
To Center

Mk.

5And there went out to him
all the country of Judea,
and all the people of Jerusalem;
(Cf. vs. 3 above)

and all the region
about the Jordan,

John Deals 6and they were baptized by him
Uncompro- in the river Jordan,
missingly confessing their sins.
With Sin

and they were baptized by him (Cf. Lk. 3:21)
in the river Jordan,
confessing their sins.

(6) Concrete Illustrations of John's Preaching

(For Mk.1:6 see above)

Rulers 7But when he saw many of the
And The Crowds Pharisees and Sadducees
Alike

Lk.

7He said therefore to the multitudes
that came out to be baptized by him,

coming for baptism,
he said to them,
"You brood of vipers! (Mt.12:34, p.72)

He Warned Who warned you to flee
Of Judgment from the wrath to come?

He Urged 8Bear fruit
True Repentance that befits repentance,
9and do not presume
to say to yourselves,

He Demolished 'We have Abraham as our father';
Excuses for I tell you,
God is able from these stones
to raise up children to Abraham.

He Insisted 10Even now the ax
That Every is laid to the root of the trees;
Individual every tree therefore
Must Either that does not bear good fruit
Repent is cut down
or Perish and thrown into the fire.

"You brood of vipers!
Who warned you to flee
from the wrath to come?"

8Bear fruits
that befit repentance,
and do not begin
to say to yourselves,

'We have Abraham as our father'; (Cf. Jn.8:39-40)
for I tell you,
God is able from these stones
to raise up children to Abraham.

9Even now the ax (Cf. Mal.3:1-6; Jn.5:22,27; Ac.17:31)
is laid to the root of the trees;
every tree therefore
that does not bear good fruit
is cut down
and thrown into the fire."

*John wore the regular Prophetic dress.

See 2K.1:8, Zech.13:4 speaks of false prophets who wore the prophetic dress so as to deceive people.

See also Christ's allusion to John's stern habits, Lk.7:25 & 26, p. 69.

(7) John's Personal Dealing with Inquirers

Dealing Personally

a. With the
Multitudes

Lk.
10 And the multitudes asked him,
"What then shall we do?"

11 And he answered them,
"He who has two coats,
let him share with him who has none;
and he who has food,
let him do likewise."

b. With the
Publicans

12 Tax collectors also came
to be baptized,
and said to him,
"Teacher, what shall we do?"

13 And he said to them,
"Collect no more than is appointed you."

c. With the
Soldiers

14 Soldiers also asked him,
"And we, what shall we do?"

And he said to them,
"Rob no one by violence
or by false accusation,
and be content with your wages."

(8) John's Message About the Messiah's Coming

The Great
Expectancy.
When The
Psychologic Moment
Had Come
He Announced Mt.
The Messiah's
Coming.

15 As the people were in expectation,
and all men questioned in their hearts concerning John,
whether perhaps he were the Christ,

Mk.

Lk.

The Messiah's 11 "I baptize you
Incomparable for repentance,
Greatness but he who is coming after me
is mightier than I,
whose sandals
I am not worthy
to carry;

7 And he preached,
saying,
(Cf. vs. 8 below)

"After me comes
he who is mightier than I,
the thong of whose sandals
I am not worthy
to stoop down and untie.

16 John answered them all,
"I baptize you
with** water;
but
he who is mightier than I
is coming,
the thong of whose sandals
I am not worthy
to untie;

His Unique Work (Cf. vs. 11a)
he will baptize you
with* the Holy Spirit
and with fire.

8 "I have baptized you with** water;
but he will baptize you
with** the Holy Spirit."

(Cf. vs. 16b)
he will baptize you
with* the Holy Spirit
and with fire. *penitence*

His Cleansing Judgment 12 [His winnowing fork is in his hand,
and he will
clear his threshing floor
and gather his wheat
into the granary,
but the chaff he will burn
with unquenchable fire."

17 His winnowing fork is in his hand,
to clear his threshing-floor,
and to gather the wheat
into his granary,
but the chaff he will burn
with unquenchable fire."

A Concluding
General
Statement

18 So, with many other exhortations,
he preached good news to the people.

(For vs. 19-20 see page 33, § 32)

*Greek (En) in. **Or in (dative)

	<i>Mt. 3:13-17</i>	<i>Mk. 1:9-11</i>	<i>Lk. 3:21-23a</i>
Jesus Comes To Be Baptized	13Then Jesus came from Galilee to the Jordan to John, to be baptized by him.	9In those days Jesus came from Nazareth of Galilee	
He Overcomes John's Hesitation	14John would have prevented him, saying, "I need to be baptized by you, and do you come to me?"		
	15But Jesus answered him, "Let it be so now; for thus it is fitting for us to fulfill all righteousness." <i>PURPOSE OF JESUS BAPTISM</i>		
John Consents He baptizes Jesus	Then he consented. (<i>Cf. Mt. 3:6</i>)	and was baptized by John in the Jordan. (<i>Cf. Mk. 1:5</i>)	21Now when all the people were baptized, and when Jesus also had been baptized
	16And when Jesus was baptized,		
Then	he went up immediately from the water,	10And when he came up out of the water,	and was praying,
As Jesus Is Praying, He Sees Heaven Opened, And the Spirit Descending	and behold, the heavens were opened ^a and he saw the Spirit of God descending like a dove and alighting on him:	immediately he saw the heavens opened and the Spirit descending upon him like a dove; <i>SYMBOLIC THAT THE HOLY SPIRIT DID DESCEND</i>	22and the Holy Spirit descended upon him in bodily form, as a dove,
A Voice Also Speaks From Heaven	17And lo, a voice from heaven, saying, "This is my beloved son ^b , with whom I am well pleased."	11and a voice came from heaven, "Thou art my beloved Son ^b ; with thee I am well pleased."	and a voice came from heaven, (<i>See §104, v. 7; Jn. 12:28, p.194</i>) "Thou art my beloved Son ^b ; with thee I am well pleased!" ^c
[After the 40 days, Jesus returned again to John at the Jordan (<i>See § 23, p. 28</i>)]		(<i>Ps. 2:7b; Is. 42:1</i>)	23Jesus, when he began his ministry, was about thirty years of age. [For vs. 23b-38 see § 4]
Jesus Is Thirty Years Old			

3. Jesus Is Tempted by the Devil.* § 21

	<i>Mt. 4:1-11</i>	<i>Mk. 1:12-13</i>	<i>Lk. 4:1-13</i>
The Occasion			
Immediately After His Baptism	1Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. (<i>Heb. 2:18; 4:15-16</i>)	12The Spirit immediately drove him out into the wilderness.	1And Jesus, full of the Holy Spirit, returned from the Jordan, and was led by the Spirit
1) Jesus Is Led By The Spirit into the Wilderness		13And he was in the wilderness forty days,	2for forty days in the wilderness,
[After the 40 days, Jesus returned Again]			
	^a Some ancient authorities add to him. ^b or my Son, my (or the) Beloved. ^c Some ancient authorities read today have I begotten thee.		

*This is the second authentically recorded utterance of Jesus. Does it mean, as Principal James Denny explains in "The Death of Christ", that His baptism here as always elsewhere, signifies His death for the sins of the world?

**Since, when Jesus had this experience, He was alone in the wilderness, "with the wild beasts." He only could have reported this incident.

It is interesting to observe how Jesus had nurtured His spirit on the Old Testament scriptures, and on what He now relies as the acid test of temptations, and how He dealt with His own inner conflicts.

2) He Is Tempted

By The Devil

Mk.
tempted by Satan;

Lk.
tempted by the devil.
And he ate nothing
in those days;

(1) To Indulge Himself

[Or To Win
By Compromise]
a. The
Situation
2And he fasted
forty days and forty nights,
and afterward
he was hungry.

and when they were ended,
he was hungry.

and he was with the
wild beasts;

b. The
Enticement

3And the tempter came and said to him,
"If you are the Son of God,
command these stones to become loaves of bread."

3The devil said unto him,
"If you are the Son of God,
command this stone to become bread."

c. The
Answer

4But he answered,
"It is written, (Dt. 8:3)
'Man shall not live by bread alone,
but by every word that proceeds
from the mouth of God.'"

4And Jesus answered him,
"It is written,
'Man shall not live by bread alone.'"
(For verses 5-8 see below)

(2) To Put God
To the Test
a. The Situation
5Then the devil took him to the holy city,
and he set him on the pinnacle of the temple,

9And he took him to Jerusalem,
and set him on the pinnacle of the temple,

b. The
Enticement

6and said to him,
"If you are the Son of God,
throw yourself down;
for it is written, (Dt. 6:13)
'He will give his angels charge of you,'

and said to him,
"If you are the Son of God,
throw yourself down from here;
10for it is written,
'He will give his angels charge of you,
to guard you,' (Ps. 91:11)

and (Ps. 91:12)

'On their hands they will bear you up,
lest you strike your foot against a stone.'"

11and

'On their hands they will bear you up,
lest you strike your foot against a stone.'"

c. The
Answer

7Jesus said to him,
"Again it is written, (Dt. 6:16)
'You shall not tempt the Lord your God.'"

12And Jesus answered him,
"It is said,
'You shall not tempt the Lord your God.'"

(3) To Worship
The Devil

[Or To Conquer By Military Force]

a. The
Situation
8Again,
the devil took him to a very high mountain,
and showed him all the kingdoms of the world
and the glory of them;

5And the devil took him up, [world
and showed him all the kingdoms of the
in a moment of time,

b. The
Enticement
9and he said to him,
"All these I will give you,
if you will fall down and worship me."

6and said to him
"To you I will give all this authority
and their glory;
for it has been delivered to me,
and I give it to whom I will.
7If you, then, will worship me,
it shall all be yours."

c. The
Answer

10Then Jesus said to him,
"Begone, Satan!
for it is written, (Dt. 6:13)
'You shall worship the Lord your God,
and him only shall you serve.'"

8And Jesus answered him,
"It is written,
'You shall worship the Lord your God
and him only shall you serve.'"

3) He Is Victorious

11Then the devil
left him,

[temptation,
13And when the devil had ended every
he departed from him
until an opportune time.

Mk.

and behold, angels came and the angels
and ministered to him. ministered to him.

NOTE: The three temptations correspond to the three politico-religious parties among the Jews, and the three ways advocated by them for the bringing in of the kingdom of God. The first were the Chief Priests and Sadducees (the worldly wise men) who advocated compromise and cooperation with Rome. The second were the Zealots who advocated military revolution. The third were the Pharisees who were expecting great signs from heaven to establish Jewish independence and usher in the kingdom of God as an earthly kingdom.

There was also a fourth party among the Jews, the devout spiritually-minded people who "were righteous before God", such as Zechariah and Elizabeth (Lk. 1:3-6), Joseph and Mary, Simeon and Anna, who expected the kingdom to come by spiritual means and who gave Jesus a wholehearted welcome.

Jn. 1:19-34

(1) HIS TESTIMONY TO THE OFFICIAL COMMITTEE FROM JERUSALEM

a. Who John Is

The Pharisees
Send a Committee
to Investigate
John

¹⁹And this is the testimony of John,
when the Jews sent priests and Levites from Jerusalem
to ask him,
"Who are you?"

Their Questions
and John's Denials

²⁰He confessed,
he did not deny, but confessed,
"I am not the Christ." (Cf. Lk. 3:15-16, p. 24)

Is He the Messiah?

²¹And they asked him,
"What then? Are you Elijah?" (Cf. Mt. 17:10-13, p. 110)

Is He Elijah?

He said,
"I am not." *HE WAS NOT THE PROPHET + PROPHET OF ELIJAH*

Is He "The Prophet?"

"Are you the prophet?" (Ac. 7:37; Dt. 18:15).
And he answered,
"No."

Well then
Who Is He?

²²They said to him then,
"Who are you?"
Let us have an answer for those who sent us.
What do you say about yourself?"

John's Own
Answer

²³He said,
"I am the voice of one crying in the wilderness,
'Make straight the way of the Lord,'
as the prophet Isaiah said." (Is. 40:3; Mt. 3:3, p. 22)

b. Why John Baptizes

²⁴Now they had been sent from the Pharisees.*

(a) Their
Question

²⁵They asked him,
"Then why are you baptizing, (v. 33)
if you are neither the Christ,
nor Elijah, nor the prophet?"

(b) John's
Reply

²⁶John answered them,
"I baptize with ** water; (Mt. 3:11, p. 24)
but among you stands one whom you do not know,
²⁷even he who comes after me,
the thong of whose sandal I am not worthy to untie."

²⁸This took place in Bethany beyond the Jordan,
where John was baptizing.

(2) HIS TESTIMONY TO THE MULTITUDES

John Identifies Jesus
As The Messiah

²⁹The next day he saw Jesus coming toward him, and said,
"Behold, the Lamb of God, who takes away the sin of the world!" (v. 35-36)

(See § 20 for How
John had found out)

³⁰This is he of whom I said,
'After me comes a man who ranks before me, (Jn. 1:15, p. 6)
for he was before me.' (Mk. 1:7, p. 24)

(John himself
had not known
Jesus was Messiah
until Mt. 3:16-17)

³¹I myself did not know him;
but for this I came baptizing with ** water,
that he might be revealed to Israel."

c. How John Knows that Jesus is the Messiah

He Saw the Spirit
Descend and Remain

³²And John bore witness,
"I saw the Spirit descend as a dove from heaven,
and it remained on him. (See § 20)

When God Sent Him
This Sign
Had Been Promised

³³"I myself did not know him;
but he who sent me to baptize with ** water said to me,
'He on whom you see the Spirit descend and remain,
this is he who baptizes with ** the Holy Spirit.'

This He Saw
And So He Testifies

³⁴"And I have seen and have borne witness
that this is the Son of God." ***

*The Pharisees specialized in the study and the teachings of the Law, and were considered to be the responsible guardians of orthodox teaching and authorized teachers. ***"The Son of God" was one of the Jew's names for the Messiah. So also was "Son of Man." **Greek in.

John Points Out
Jesus Who Now
Returns From
The Temptation (§ 21)

35The next day again
John was standing with two of his disciples;
36and he looked at Jesus as he walked, and said,
"Behold, the Lamb of God!" (See vs.29-34)

Two of John's Disciples
Follow Jesus

37The two disciples heard him say this,
and they followed Jesus.

He Turns and
Asks a friendly Question

38Jesus turned, and saw them following, and said to them,
"What do you seek?"

Their Embarrassed
Reply

And they said to him,
"Rabbi (which means Teacher),
Where are you staying?"

He Invites Them

39He said to them,
"Come and see."

They Visit
With Jesus
and Come to
Faith in Him
As Messiah (v.41)

They came and saw where he was staying;
and they stayed with him that day,
for it was about the tenth hour.*

40One of the two who had heard John speak, and followed him,
was Andrew, Simon Peter's brother.

Then Andrew
Brings Peter

41He first** found his brother Simon, and said to him,
"We have found the Messiah" (which means Christ).

42He brought him to Jesus.

Jesus
Wins Peter

Jesus looked at him, and said,
"So you are Simon the son of John?
You shall be called Ce'phas" (which means Rock*).

Next Day.
Jesus Calls
Philip
He is Won
To the Faith (v.45)

43The next day Jesus decided to go to Galilee.
And he found Philip and said to him,
"Follow me."

44Now Philip was from Beth-sa'i-da, the city of Andrew and Peter.

Then Philip
Confesses His Faith
To Nathanael

45Philip found Na-than'a-el, and said to him,
"We have found him of whom Moses in the law and also the prophets wrote,
Jesus of Nazareth, the son of Joseph."

He Responds
Doubtingly

46Na-than'a-el said to him,
"Can anything good come out of Nazareth?"

Philip Tells Him
To See for Himself

Philip said to him,
"Come and see."

Nathanael
Meets Jesus
And
Questions Him

47Jesus saw Na-than'a-el coming to him, and said of him,
"Behold, an Israelite indeed, in whom is no guile!"

48Na-than'a-el said to him,
"How do you know me?"

Jesus Answers Him

Jesus answered him,
"Before Philip called you,
when you were under the fig tree, I saw you."

He Confesses
Faith in Jesus
As Son of God
And Messiah
Jesus Promises
Greater Things

49Na-than'a-el answered him,
"Rabbi, you are the Son of God! ***
You are the King of Israel!"

50Jesus answered him,
"Because I said to you,
I saw you under the fig tree, do you believe?
You shall see greater things than these."

You shall have
Experiences like
Those of Jacob
(Genesis 28:12)

51And he said to him, Truly, truly, I say to you,
you will see heaven opened, (Cf. Jn.12:29, p.219; Lk.22:43, p.222)
and the angels of God ascending and descending upon the Son of Man. ***

*Greek Peter. ***See footnote on previous page.

*Reckoned by Roman time in Ephesus, where John wrote, "the tenth hour" would mean 10 A.M.

** "First" here implies that the modest author then also found his brother James.

***[See note on bottom of next page]

Jn. 2:1-11

The Wedding Guests

1On the third day
there was a marriage at Cana in Galilee,
and the mother of Jesus was there;
2Jesus also was invited to the marriage, with his disciples.

Jesus' Mother
Appeals to Him

3When the wine failed,
the mother of Jesus said to him,
"They have no wine."

His
Pregnant
Answer

4And Jesus said to her,
"O woman, what have you to do with me?
My hour has not yet come." (Jn. 7:6,8,30; 8:20, §112, §115, §119;

Her Command to
the Servants

5His mother said to the servants,
"Do whatever he tells you." Cf. Lk. 22:53, p. 226)

6Now six stone jars were standing there,
for the Jewish rites of purification,
each holding two or three measures.^a

The Miracle
"Fill the Jars"
and They Did.

7Jesus said to them,
"Fill the jars with water."

"Now Draw Some Out";
and They Did.

And they filled them up to the brim.

"Take Some to the Steward";
and They did.

8He said to them,
"Now draw some out,
and take it to the steward of the feast."

So they took it.

The Ruler's
Unconscious Testimony
to its Genuineness

9When the steward of the feast tasted the water now become wine,
and did not know where it came from
(though the servants who had drawn the water knew),
the steward of the feast called the bridegroom

He Samples It
and Is So Impressed that
He Calls the Groom
and Compliments Him

10and said to him,
"Every man serves the good wine first;
and when men have drunk freely, then the poor wine;
but you have kept the good wine until now."

The Resultant
Deepening
of the Faith
of the
Disciples

11This, the first of his signs,
Jesus did at Cana in Galilee,
and manifested his glory. (Jn. 1:14; II. Cor. 4:6)

And his disciples believed in him.

CAME TO REALIZE A NEW
RELATIONSHIP

7. Jesus Visits Capernaum. § 25

Jn. 2:12

12After this he went down to Ca-per'na-um

with his mother

and his brothers

and his disciples;

and there they stayed for a few days.

^aThat is, about twenty or thirty gallons. * Whenever Jesus touches life there is something unique in that touch. This is of course Christ's first miracle, but it is so quietly and fittingly done as to seem almost an essential part of the circumstances. The author's purpose in relating the incident is of course in conformity to his major purpose in writing his gospel (Jn. 20:30-31). It does as the last verse tells us strengthen the essential but elementary faith of His disciples, by manifesting His glory.
Note for p. 28.

***In this incident we have the first recorded dealing of Jesus with persons, and of His unique power over men. Note how each man through his own personal contact with Jesus gets a unique experience, elementary faith to be sure; nevertheless an essential faith in Jesus As the Messiah. Andrew tells Peter he has found the Messiah; Philip identifies Him as the one Moses wrote about; Nathaniel calls Him not only Rabbi, but Son of God (A term for the Messiah) and then King of Israel, Jesus assures them that their faith will grow henceforth.

PART TWO

B. THE MINISTRY

- 30 I. THE PRELIMINARY MINISTRY (6 or 8 months) [In Detail] *Jesus Launches His Public Ministry*
 (From His Public Appearance at Jerusalem, April A.D. 27;
 To His Settlement at Capernaum, Autumn, A.D. 27)

(I) IN JUDEA (pp. 31-34)

1. AT JERUSALEM [1] *He Begins in the Nation's Capital, at the Great Passover Festival*
 J(1) Jesus Cleanses the Temple (Jn. 2:13-22)
 J(2) Through His Signs Many Believe (Jn. 2:23-25) p.31
 J(3) Nicodemus Is an Example of these (Jn. 3:1-21) pp.31-32
 2. IN THE COUNTRY *He Merges His Campaign with John's*
 J(1) Jesus Is Baptizing Disciples in Judea (Jn. 3:22) [2] p.33
 J(2) John also Is Baptizing at Aenon (Jn. 3:23,24) [3] p.33
 J(3) John Testifies Concerning Jesus, at Aenon (Jn. 3:25-36) [3] p.33
 J(4) John Is Imprisoned by Herod (Lk. 3:19,20; Cf. Mt. 4:12) [4] p.33
 J(5) Jesus Leaves Judea for Galilee, via Samaria (Jn. 4:1-4; Mt. 4:12; [5] p.34
 Mk. 1:14a; Lk. 4:14a; Cf. Mt. 14:3-5; Mk. 6:17-20)

(II) IN SAMARIA [6] (pp. 34-36) *He Is Recognized as "The Savior of the World."*

- J(1) Jesus Talks With a Samaritan Woman at Jacob's Well. (Jn. 4:5-26 [5] pp.34-35
 J(2) The Woman Appeals to Her People (Jn. 4:27-30) [6] p.35
 J(3) Jesus Appeals to His Disciples (Jn. 4:31-38) [6] p.36
 J(4) The Revival in Sychar (Jn. 4:39-42) [6] p.36

(III) IN GALILEE (pp. 37-38) *He Settles in Galilee for Intensive Evangelizing.*

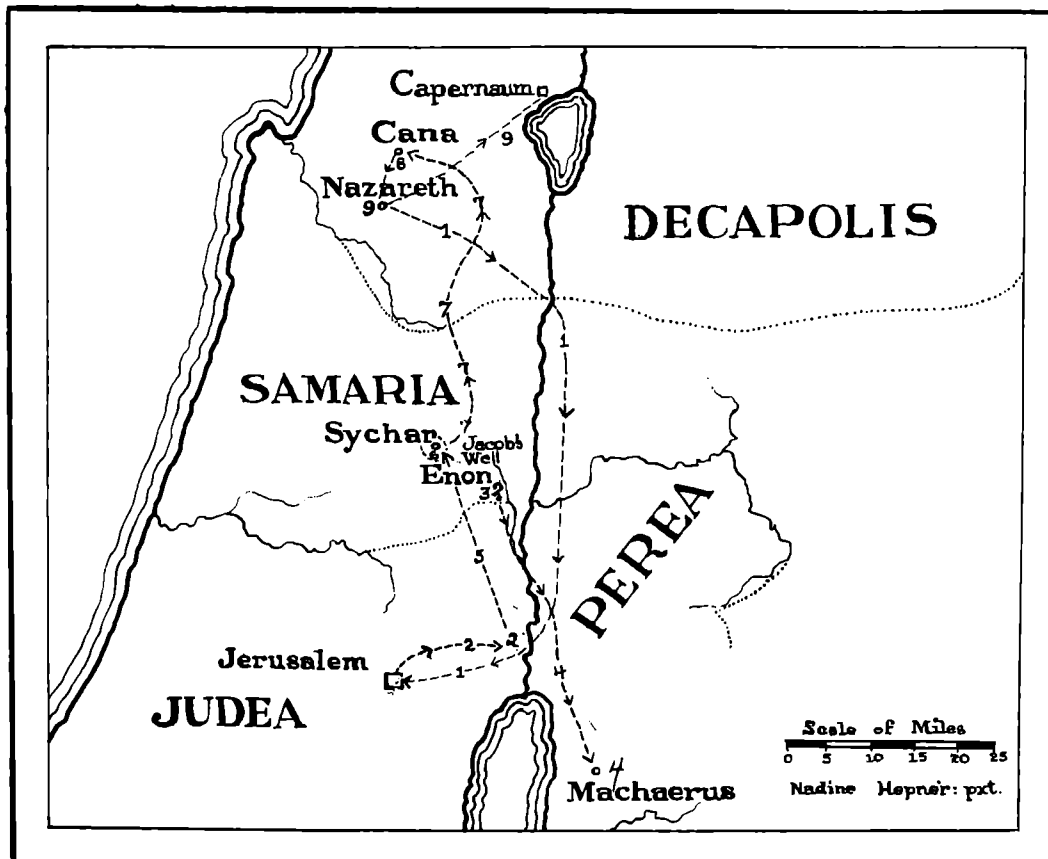
- J(1) Jesus Returns to Galilee (Jn. 4:43-45) [7] p.37
 J(2) Jesus Teaches in the Synagogues of Galilee (Lk. 4:14-15)
 J(3) Jesus Heals A Nobleman's Son At Cana (Jn. 4:46-54) [8] p.37
 J(4) Jesus Is Rejected at Nazareth (Lk. 4:16-30) [9] p.38

YOU CAN REMEMBER

Now is the time to begin to fit all these Divisional Outlines into the general diagram of the entire life of Christ (pp.8 and 9.) Make repeated references to this diagram until it becomes very familiar, and soon you can remember the whole Life of Christ.

- [II. THE SETTLED MINISTRY
 III. THE SPECIALIZED MINISTRY
 IV. THE CONCLUDING MINISTRY]

Sketch Map for THE PRELIMINARY MINISTRY



The Passover Comes	13The Passover of the Jews was at hand,
Jesus Attends	and Jesus went up to Jerusalem.
He Finds the Temple Desecrated	14In the temple he found those who were selling oxen and sheep and pigeons, and the money-changers at their business.
He Cleanses It He drives Out (a) The Animals and Their Keepers Follow	15And making a whip of cords, he drove them all, with** the sheep and oxen, out of the temple;
(b) He puts Out The Money- Changers	and he poured out the coins of the money-changers and overturned their tables.
(c) He Orders The Dove Cages Carried Out	16And he told those who sold the pigeons, "Take these things away;
He Explains Why	you shall not make my Father's house a house of trade."
The Disciples Are Astonished	17His disciples remembered that it was written, "Zeal for thy house will consume me."
The Jewish Officials Challenge	18The Jews then said to him, "What sign have you to show us for doing this?" (Mt. 12:38ff., p. 72; § 99; Lk. 11:29ff., p. 140)
Christ's Authority	19Jesus answered them, (Cf. Mt. 26:61, p. 229) "Destroy this temple,
He Answers Them	and in three days I will raise it up."
They Are Mystified	20The Jews then said, "It has taken forty-six years to build this temple, and will you raise it up in three days?"
What He Meant	21But he spoke of the temple of his body.
Later His Disciples Remember and Understand	22When therefore he was raised from the dead, his disciples remembered that he had said this; and they believed the scripture and the word which Jesus had spoken.
Jesus Does Many Signs; Many Believe	(2) Through His Signs Many Believe. § 27 (Jn. 2:23-25) 23Now when he was in Jerusalem at the Passover feast, many believed in his name when they saw his signs which he did;
Jesus Does Not Entrust Himself To Them	24but Jesus did not trust himself to them,
For Their Faith Is Superficial	25because he knew all men and needed no one to bear witness of man; for he himself knew what was in man.***

(3) Nicodemus is an Example of These. (Jn. 3:1-21) § 28 ***

Nicodemus Comes to Enquire of Jesus He Accepts Jesus As A Teacher But Not as Messiah	1Now there was a man of the Pharisees, named Nic-o-de'mus, (Jn. 7:50; 19:39) a ruler of the Jews. 2This man came to Jesus* by night and said to him, "Rabbi, we know that you are a teacher come from God; for no one can do these signs that you do, unless God is with him."
--	--

*The Synoptic Gospels also report a Cleansing of the Temple, but at the close of His Ministry (See p. 181, § 165). Some would identify them, but that would be doing violence to the records without objective evidence. The abuses were so grave and so deeply entrenched that it is not improbable that Jesus struck twice at such monstrous abuses as even the Jewish writings record. (Cf. § 165 and footnote, p. 181)

**Literal translation both the sheep and the oxen. He used the whip on the animals, not on the men.
Note that he "poured out", not "threw away", or "scattered about". He did this before he overturned the tables.

***Their belief in Jesus was superficial, and not an all-out faith in Him as the Messiah or Savior. As the story of Nicodemus illustrates, they accepted Him only as a great Teacher. (See 3:2). Jesus was never satisfied with faith short of accepting Him as Messiah, or Savior. Only such faith is saving faith.

*Greek him.

****Note: In this incident (§ 28), we have the first extended record of Jesus' teaching. It deals with the foundations of the Christian life,--vital faith in Christ as Savior and a life regenerated and controlled and guided by the Holy Spirit within.

a. Christ's Testimony About Earthly Things (Cf. v.12).

Jesus Goes At Once
to the Root of
His Trouble*

⁵Jesus answered him,
"Truly, truly, I say to you, ^{FROM ABOVE}
unless one is born anew, (Jn.1:13,p.6)
he cannot see the kingdom of God."

Nicodemus
Is Puzzled

⁶Nic-o-de'mus said to him,
"How can a man be born when he is old? ^{WHEN CAN I UNDERSTAND ALL THIS}
Can he enter a second time into his mother's womb and be born?"

Why A New Birth
Is Necessary

⁷Jesus answered,
"Truly, truly, I say to you, ^{NATURAL BIRTH OR BAPTISM IN WATER}
unless one is born of water and the Spirit,
he cannot enter the kingdom of God.

(See p.6, Jn.1:12-13
and Marginal titles)

⁸That which is born of the flesh is flesh,
and that which is born of the Spirit is spirit.

⁹Do not marvel that I said to you,
"You must be born anew."

¹⁰DO NOT CHARY TO ULTIMATE EXTENT

What
A Man Born of God
Is Like

¹¹"The wind^a blows where it wills,
and you hear the sound of it,
but you do not know whence it comes or whither it goes;
so it is with every one who is born of the Spirit."

Nicodemus
is Bewildered
and Keeps Still -

¹²Nic-o-de'mus said to him,
"How can this be?"

Jesus Rebukes a
Teacher's Ignorance

¹³Jesus answered him,
"Are you a teacher of Israel, and yet you do not understand this?"

The Certainty of
Christian Knowledge
and
The Folly of
Disbelieving
Christ's Testimony

¹⁴"Truly, truly, I say to you,
we speak of what we know, and bear witness to what we have seen;
but you do not receive our testimony. (v.32)

¹⁵"If I have told you earthly things and you do not believe,
how can you believe if I tell you heavenly things?"

He Is The Only
Competent Witness

¹⁶"No one has ascended into heaven (See v.31 and ref.)
but he who descended from heaven, the Son of man."^b

b. Christ's Testimony About "Heavenly Things" (Cf. v.12)

The Messiah
Must Die
That Men
May Live

¹⁷"And as Moses lifted up the serpent in the wilderness, (Jn.8:28,p.127;
so must the Son of man be lifted up, 12:32-34,p.194)
¹⁸that whoever believes in him may have eternal life."

Eternal Life Comes
Only Through Believing
on the Messiah

¹⁹For God so loved the world
that he gave his only Son,
that whoever believes in him should not perish (v.36)
but have eternal life.

God's Purpose Is
to Save, Not Judge

²⁰For God sent the Son into the world, not to condemn the world,
but that the world might be saved through him.

Judgment
Comes
Through Disbelief

²¹He who believes in him is not condemned; ^{NOT BELIEVE}
he who does not believe is condemned already,
because he has not believed
in the name of the only Son of God.

Disbelief and
Refusal Are Due
to Love of Evil

²²And this is the judgment,
that the light has come into the world, (Jn.1:4,9; 8:12;9:5; 12:35,46)
and men loved darkness rather than light,
because their deeds were evil.

Evil Men
Hate the Light

²³For every one who does evil hates the light,
and does not come to the light, (1 Jn.1:5-7; 2:8-11)
lest his deeds should be exposed.

Good Men
Seek the Light

²⁴But he who does what is true comes to the light,
that it may be clearly seen
that his deeds have been wrought in God.

^aThe same Greek word means both wind and spirit. ^bSome ancient authorities add who is in heaven.

^cBecause of the preaching of John and of Jesus (See Mt.3:1-3;4:17),

"The Coming of The Kingdom of God" was the most talked about topic in Jerusalem at that time. Just how was the Messiah's Kingdom to Be Ushered In?(See the Four Conflicting views, footnote, p.25).

(1) Jesus Baptizes Disciples in Judea. § 29

*Jn. 3:22**Jesus Is Baptizing
At the Jordan*

22After this
Jesus and his disciples went into the land of Judea;
there he remained with them and baptized.

(2) John Also Baptizes, At Aenon. § 30

*Jn. 3:23-24**John Is Baptizing
At Aenon
(See map, p.30)*

23John also was baptizing
at Aenon near Salim,
because there was much water there;
and people came and were baptized.

24For John had not yet been put in prison.

(3) John Testifies Concerning Jesus at Aenon. § 31

*Jn. 3:25-36**A Petty Dispute and a Magnanimous Testimony**A Dispute
Arises*

25Now a discussion arose
between John's disciples and a Jew
over purifying.

*John's Disciples
Complain About
Jesus' Popularity*

26And they came to John, and said to him,
"Rabbi, he who was with you beyond the Jordan,
to whom you bore witness,
here he is, baptizing, and all are going to him."

*John's Testimony *
About Jesus*

27John answered,
"No one can receive anything except what is given him from heaven. (*Jn.19:11,p.237*)

*He Is
The Bridegroom*

28" You yourselves bear me witness, that I said, *
I am not the Christ, but
I have been sent before him.

*I'm Only
'Friend of
the Bridegroom.'*

29" He who has the bride is the bridegroom; **
the friend of the bridegroom, who stands and hears him,
rejoices greatly at the bridegroom's voice; (*Mt.9:14-15,p.48*)
therefore this joy of mine is now full.

30" He must increase, but I must decrease."

*He Comes
From Heaven
and*

31He who comes from above is above all; (*Jn.8:23; 3:13,p.32; Jn.6:32,33,38,42,62,p.98*)
he who is of the earth belongs to the earth, and of the earth he speaks;
he who comes from heaven is above all.

*Tells About
Heavenly Things*

32He bears witness to what he has seen and heard,
yet no one receives his testimony; (*v.11*)

*We Must
Believe Him*

33He who receives his testimony sets his seal to this,
that God is true.

*For God Sent Him And
He Speaks God's Message
He Has The Full Spirit
He Has All Authority*

34For he whom God has sent utters the words of God,
for it is not by measure that he gives the Spirit;
35the Father loves the Son,
and has given all things into his hand. (*Mt.11:27,p.147; Mt.28:18,p.258; Jn.5:20,p.52; 17:2,
p.226*)

*Faith in Him
Brings Life Eternal
Disobedience of Him
Brings Judgment*

36He who believes in the Son has eternal life; (*v.14-18*)

he who does not obey the Son shall not see life,
but the wrath of God rests upon him. (*v.18-19*)

(4) John Is Imprisoned by Herod. § 32

*Lk. 3:19-20**John
Rebukes Herod*

19But Herod the tetrarch,
who had been reproved by him for He-ro'di-as, his brother's wife,
and for all the evil things that Herod had done,

*Herod
Imprisons John*

20added this to them all, (*Cf. & §33; Mk.6:17-19,p.91*)
that he shut up John in prison.

*How clean-cut is the Baptist's conviction and how ringing his testimony, here as in *Jn.1:19-34*. For the
root of such a faith, see *Jn.1:33* and then verses 31 and 32.

**In this incident Christ is called "the Christ, the bridegroom, the one coming from heaven, the Son."
Belief in Him as the Son of God brings eternal life. I *Jn.4:15; 5:5,10-12*.

After John
Was Arrested

¹⁴Now after John
was arrested,

Jesus Hears of ¹²Now when he
John's Imprison- heard that John
ment By Herod had been arrested, (Cf. § 32 ref.)
(§ 32)

Jn. 4:1-4

He Also Hears
that
The Pharisees
Are Suspicious
of Jesus'
Great Success

¹Now when the Lord knew (Cf. § 31)
that the Pharisees had heard
that Jesus was making and baptizing
more disciples than John
²(although Jesus himself did not
baptize, but only his disciples),

So He
Leaves Judea

Jesus came

¹⁴And Jesus returned
in the power of the Spirit

³he left Judea and departed again

For Galilee into Galilee;

into Galilee. into Galilee.

to Galilee.

Via Samaria

⁴He had to pass through Sa-ma'ria.

(II) IN SAMARIA ***

1. AT THE WELL

(1) Jesus Talks With a Samaritan Woman at Jacob's Well.* § 34

Jn. 4:5-26

Jesus Arrives at
Jacob's Well

⁵So he came to a city of Sa-ma'ri-a, called Sy'char,*
near the field that Jacob gave to his son Joseph. (See v.12)

After the Day's Journey
He is Tired
And Is Seated
On The Well-curb

⁶Jacob's well was there,*
and so Jesus, wearied as he was with his journey, *HE BROKE OVER*
sat down beside the well. *SOUND*
It was about the sixth hour, (6 p.m.) *NEARLY -*

A Water Carrier Comes
Jesus Requests
a Drink

⁷There came a woman of Sa-ma'ri-a to draw water.
Jesus said to her,
"Give me a drink." — *TALKING TO HER*

⁸For his disciples had gone away into the city to buy food.

The Woman
Replies Curtly and
Voices an Ancient
Prejudice

⁹The Samaritan woman said to him,
"How is it that you, a Jew, —
ask a drink of me, a woman of Samaria?"

For Jews have no dealings with Samaritans.

By Way of Reply
Jesus Suggests
How Her Spiritual Thirst
May Be Satisfied

¹⁰Jesus answered her,
"If you knew the gift of God,**
and who it is that is saying to you,
'Give me to drink',
you would have asked him,
and he would have given you living water."

Her Astonishment
Deepens
As She Ponders
And Tries
To Puzzle Out
The Answers

¹¹The woman said to him,
"Sir, you have nothing to draw with,
and the well is deep;
where do you get that living water?
¹²Are you greater than our father Jacob,
who gave us the well, (See Gen.33:18-20; Cf. Jn.4:5 above)
and drank from it himself,
and his sons, and his cattle?"

Jesus Replies that
Spiritual Thirst
May Be Perennially
Quenched
From
Eternal Springs

¹³Jesus said to her,
"Every one who drinks of this water will thirst again,
¹⁴but whoever drinks of the water that I shall give him
will never thirst; (Jn.6:35,p.98; 7:37-38,p.124)
the water that I shall give him
will become in him
a spring of water
welling up to eternal life."

Confused Desires
Are awakening in
the Woman's Heart

¹⁵The woman said to him,
"Sir, give me this water,
that I may not thirst,
nor come here to draw."

.....
*, **, *** - For These Footnotes see Page 36.

*Her Hidden Sin
Is Uncovered*

¹⁶Jesus said to her,
"Go, call your husband,
and come here."

*No CHESSE OF UNDERSTANDING
OF CHRIST*
9, 12, 19, 42

*She Tries
Vainly
to Deny
Her Guilt*

¹⁷The woman answered him,
"I have no husband."

Jesus said to her,
"You are right in saying, 'I have no husband';
¹⁸for you have had five husbands,
and he whom you now have is not your husband;
this you said truly."

*She Hedges
and Changes
The Subject*

¹⁹The woman said to him,
"Sir, I perceive that you are a prophet."

*She Raises
A Disputed Question
About The Place
To Worship**

²⁰"Our fathers worshiped on this mountain;
and you say
that in Jerusalem is the place where men ought to worship."*

*Jesus Explains
The Essential Nature
Of True Worship*

²¹Jesus said to her,
"Woman, believe me, the hour is coming
when neither on this mountain
nor in Jerusalem
will you worship the Father."

*A True Conception
of God Inspires
Real Worship*

²²You worship what you do not know;
we worship what we know,
for salvation is from the Jews.

*Real Worship
Is Energizing
On The
Spiritual Level*

²³"But the hour is coming, and now is,
when the true worshipers
will worship the Father in spirit and truth,
for such the Father seeks to worship him."

*Because God Is Spirit,
Only So
Can We Contact God*

²⁴"God is Spirit,
and those who worship him
must worship in spirit and truth."

*The Woman
Begins to Wonder
About the Messiah's
Coming*

²⁵The woman said to him,
"I know that Messiah is coming
(he who is called Christ);**
when he comes,
he will show us all things."

*Jesus Declares
Himself to Be
The Messiah,
But Then
They Are Interrupted,
The Disciples
Return to Jesus,
They Are Surprized That
He Is Talking
To A Woman*

²⁶Jesus said to her,
"I who speak to you am he."

(2) The Woman Appeals to Her People. § 35

Jn. 4:27-30

²⁷Just then his disciples came.
They marveled that he was talking with a woman,
but none said,
"What do you wish?" or
"Why are you talking with her?"

*The Woman Leaves
She Goes to Sychar
She Invites Others
To Hear Jesus*

²⁸So the woman left her water jar,
and went away into the city,
and said to the people,
²⁹"Come, see a man who told me all that I ever did.
Can this be the Christ?"

*Jesus Sees
The Crowd Coming
Thru The Wheatfields*

³⁰They went out of the city
and were coming to him.

*, ** - For These Footnotes see Page 36.

The Disciples
Beg Jesus to Eat

³¹Meanwhile the disciples besought him, saying,
"Rabbi, eat."

He Tells of
Other Food

³²But he said to them,
"I have food to eat of which you do not know."

They Wonder

³³So the disciples said to one another,
"Has any one brought him food?"

Jesus Explains That
To Do God's Will
Is Spiritual Food

³⁴Jesus said to them,
"My food is to do the will of him who sent me,
and to accomplish his work. (Cf. Heb. 10:5-10)"

Then He Points
to the
Samaritans Coming
To Inquire About
The Messiah

³⁵"Do you not say,
'There are yet four months
and then comes the harvest'?
I tell you,
Lift up your eyes, and see how the fields*
are already white for harvest.

He Speaks
of Spiritual Harvests
In That Grain Field
Which They
Must Reap
Now

³⁶"He who reaps receives wages,
and gathers fruit for eternal life,
so that sower and reaper may rejoice together.
³⁷For here the saying holds true,
'One sows and another reaps.'
³⁸I sent you to reap that for which you did not labor;
others have labored,
and you have entered into their labor."

2. THE REVIVAL IN SYCHAR. § 37

Jn. 4:39-42

In Sychar

Many Samaritans
Believe In Jesus

³⁹Many Samaritans from that city believed in him
because of the woman's testimony,
"He told me all that I ever did."

They Invite Him
to Stay Longer

⁴⁰So when the Samaritans came to him,
they asked him to stay with them;

He Does,
And Many More Believe

and he stayed there two days.
⁴¹And many more believed because of his word.

They Confess
Their Faith In Jesus
As the Savior
of The World

⁴²They said to the woman,
"It is no longer
because of your words that we believe,
for we have heard for ourselves,
and we know that this is indeed the Savior of the world." **

.....
*Jesus is sitting on the well-curb looking north, across a mile of wheat fields, towards Sychar. There, coming along the road, diagonally through the grain field, He sees all that crowd of Samaritans coming, led by the woman (v.29). The disciples, having just come from there, have their backs to them; so Jesus bids them turn and see the eager crowd coming to see the Messiah. (Consider again verses 25,26 and 29 and see how ripe the fields are).

**Compare 1 John 2:2. Isn't it strange at first that these half-heathen Samaritans should be the first to grasp this truth of the universality of Christ's salvation. Of course, on second thought it isn't so strange after all, for only on this basis could they have any hope in Him; if He were Savior of Jews only, why then of course they, the Samaritans (and indeed we also) would be "without hope and without God in the world," as Paul says.

FOOTNOTES FOR PAGE 34

*See Map, p.30. "One of the best certified spots in Palestine." He sat on the well curb.

**In everyday talk water was called "the gift of God," because it was so rare and precious.

***While Herod took John from Enon, across the Jordan, to Machaerus, his own winter capital (as Josephus tells us), at the same time Jesus goes to Enon and Sychar--perhaps to gather up the remanents of John's disheartened disciples.

FOOTNOTES FOR PAGE 35

*See Deut., Chs.12 and 13-14. In order to prevent idolatry, the Jews were to destroy all altars and were to offer sacrifices only in Jerusalem, not "in every place." The Samaritans were not allowed to worship with them (Exra.4; Neh.13:4-9). So the Samaritans grew hostile and built a temple of their own in Samaria, and offered sacrifices there.

**Both these words (the first Hebrew, the second Greek) mean literally anointed and really, as v.4 shows, mean Savior.

1. Jesus Returns to Galilee. § 38 (cf. § 33)

Mt. 4:12

Mk. 1:14a

Lk. 4:14a

Jn. 4:43-45

Jesus Leaves [He withdrew [Jesus came [14And Jesus returned
Samarita, in the power of the Spirit
and Arrives into Galilee.] into Galilee.] into Galilee.]
In Galilee

43After the two days
he departed
to Galilee.

In spite of
Natural
Prejudice,
He Is
Welcomed
In Galilee
Because of What
They Had Witnessed
At Jerusalem

44For Jesus himself testified
that a prophet has no honor
in his own country. (Lk. 4:24)

45So when he came to Galilee,
the Galileans welcomed him,
having seen all that he had done
in Jerusalem at the feast, (Jn. 2:23-25)
for they too had gone to the feast.

2. Jesus Teaches In the Synagogues of Galilee. § 39

Lk. 4:14b-15

His Fame Spreads
Far and Wide

14bAnd a report concerning him
went out through all the surrounding country.

He Is Teaching
in Their
Synagogues

15And he taught* in their synagogues,
being glorified by all.

3. Jesus Heals A Nobleman's Son At Cana. § 40

Jn. 4:46-54

Jesus Arrives
at Cana
A Nobleman
At Capernaum
Whose Son Is Sick,

46So he came again to Cana in Galilee,
where he had made the water wine. (§ 24)

Hearing of Jesus,
Comes to Cana
He Appeals
For Help

And at Ca-per 'na-um there was an official
whose son was ill.

47When he heard that Jesus had come from Judea to Galilee,
he went and begged him
to come down and heal his son,
for he was at the point of death.

Jesus
" Puts Him Off"

48Jesus therefore said to him,
" Unless you see signs and wonders you will not believe." (Cf. Jn. 2:23+3:2)

The Request
Is Urged Again

49The official said to him,
" Sir, come down before my child dies."

It Is Granted

50Jesus said to him,
" Go; your son will live."

The Man Believes
The Word of Jesus

The man believed the word**that Jesus spoke to him
and went his way.

His Son
is Healed

51As he was going down,
his servants met him and told him that his son was living.

The Proof
Is Given.

52So he asked them the hour when he began to mend.

And they said to him,
" Yesterday at the seventh*** hour the fever left him."

The Man and
His Household
Are Won
to Faith
in Jesus
As Messiah

53The father knew that was the hour when Jesus had said to him,
" Your son will live."

And he himself believed,
and all his household.

The Author's
Footnote.

54This was now the second sign that Jesus did
when he had come from Judea to Galilee.

*was teaching (continuous action).

**In v.50 he now believes Jesus can heal; in v.53 he believes in Jesus as the Messiah-
savior, and so becomes a disciple.

***Seven, P.M.

*Jesus Preaches
in the Synagogue
At His
Boyhood Home*

16And he came to Nazareth, where he had been brought up;
and he went to the synagogue, as his custom was, on the sabbath day.

And he stood up to read;

17and there was given to him the book of the prophet Isaiah.

*The Opening
Service*

*Jesus Unrolls The Scroll
He finds His Text
(Is. 61:1-2a)
He Reads.*

He opened the book,
and found the place where it was written,
18" The Spirit of the Lord is upon me,
because he has anointed me to preach good news to the poor.
He has sent me to proclaim release to the captives
and recovering of sight to the blind,
to set at liberty those who are oppressed,
19to proclaim the acceptable year of the Lord."

*He Rolls Up
The Scroll
He Hands It
To The Caretaker
He Sits Down
He Gets Everyone's
Attention*

20And he closed the book,
and gave it back to the attendant,
and sat down;
and the eyes of all in the synagogue were fixed on him.

Then He Preaches.

21And he began to say to them,
"Today this scripture has been fulfilled in your hearing."

*The People Respond
They Are Favorable
at first*

22And all spoke well of him,
and wondered at the gracious words which proceeded out of his mouth;

*Then They
Become Resentful*

and they said,
"Is not this Joseph's son?"

*So Jesus
Rebukes Them*

23And he said to them,
"Doubtless you will quote to me this proverb,
'Physician, heal yourself;
what we have heard you did at Ca-per 'na-um, [see §§ 25 and 40]
do here also in your own country.'"

*(b) The Reason
for it*

24And he said,
"Truly, I say to you,
no prophet is acceptable in his own country. (Jn. 4:44)

*(c) Two
Illustrations*

25" But in truth, I tell you,
there were many widows in Israel in the days of Elijah,
when the heaven was shut up three years and six months,
when there came a great famine over all the land;

Elijah in Sidon

26and Elijah was sent to none of them
but only to Zar'e-phath, in the land of Sidon,
to a woman who was a widow. (1 K. 17:8-24)

Elisha and Naaman

27" And there were many lepers in Israel
in the time of the prophet Elisha;
and none of them was cleansed,
but only Na'a-man the Syrian." (2 K. 5:1-14)

*They
Become Enraged*

28When they heard this,
all in the synagogue were filled with wrath.

*They Attempt
To Kill Him.*

29And they rose up
and put him out of the city,
and led him to the brow of the hill on which their city was built,
that they might throw him down headlong.

Jesus Escapes.

30But passing through the midst of them he went away. (Jn. 8:59; 12:36)

II. THE SETTLED MINISTRY (In Galilee), pp.39-48. His Unprecedented Popularity.

(A) THE FIRST PERIOD, or THE EARLIER GALILEAN MINISTRY (4 to 6 months)

(From the Settlement at Capernaum, Autumn, A.D. 27;

To The Second Passover, April, A.D. 28)

(I) AT CAPERNAUM (pp. 40-43)

1. The Settlement at Capernaum (Mt. 4:13-17; Mk. 1:14^b-15; Lk. 4:31^a) [1]*
2. The Call of the Four to Learn Evangelism (Mt. 4:18-22; Mk. 1:16-20; Lk. 4:31-41) [2] p.42.
3. The Day of Miracles (Mt. 8:14-17; Mk. 1:21-34; Lk. 4:31-41) [2] p.42.
(a) Forenoon--At the Synagogue: A Demoniac Healed p.42.
(b) Afternoon--At Peter's House--Peter's Mother-in-law Healed p.42.
(c) Evening--At the Street Door: Many Healed p.43.

(II) THROUGHOUT GALILEE (p.44) [3]

1. A Morning of Prayer and Breaking Away from the People (Mk. 1:35-38; Lk. 4:42-43) p.43.
2. Preaching Throughout Galilee (Mt. 4:23-24; Mk. 1:39; Lk. 4:44) p.44.
3. Healing a Leper (Mt. 8:2-4; Mk. 1:40-45; Lk. 5:12-16) p.44.

(III) BACK AGAIN AT CAPERNAUM (pp. 45-48) [2]

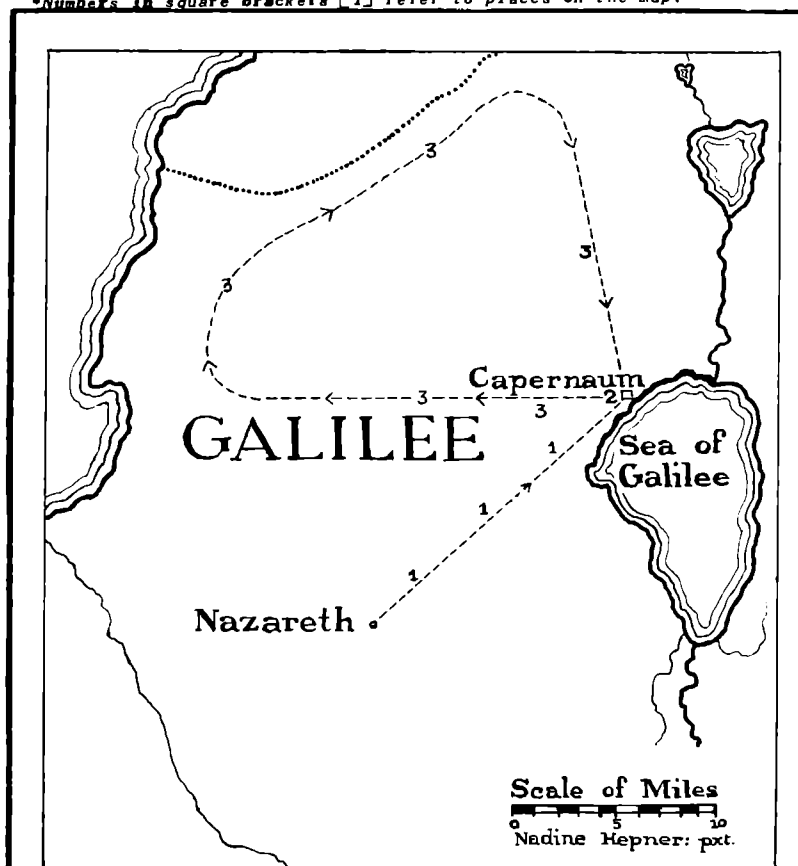
1. Jesus Returns and Teaches (Mk. 2:1,2; Lk. 5:17) p.45.
2. Jesus Forgives and Heals a Paralytic (Mt. 9:2-8; Mk. 2:3-12; Lk. 5:18)
3. Jesus is Teaching by the Lake (Mk. 2:13) p.47.
4. Jesus Calls Matthew (Mt. 9:9; Mk. 2:14; Lk. 5:27,28) p.47.
5. Matthew Invites His Friends to Meet Jesus (Mt. 9:10-13; Mk. 2:15-17;
6. Jesus Discusses Fasting with the Disciples of John (Mt. 9:14-17; Mk. 2

[(B) The Second Period, or "The Later Galilean Ministry." pp.49-100]

Sketch Map for

THE FIRST PERIOD OF THE GALILEAN MINISTRY

*Numbers in square brackets [1] refer to places on the map.



II. THE SETTLED MINISTRY

(A) THE FIRST PERIOD, or "THE EARLIER GALILEAN MINISTRY"

(Four to Six Months: Autumn A.D. 27 to April 28)

(1) AT CAPERNAUM

1. The Settlement at Capernaum. § 42

Mt. 4:13-17

Mk. 1:14b-15

Lk. 4:31a

Jesus Moves to
Capernaum13And leaving Nazareth
he went31And he went down
to Ca-per'na-um,
a city of Galilee.and dwelt in Ca-per'na-um by the sea,
in the territory
of Zeb'u-lun and Naph'ta-li,And So An Ancient
Prophecy
Comes True

14that what was spoken by the prophet Isaiah might be fulfilled:

15" The land of Zeb'u-lun and the land of Naph'ta-li,
toward the sea, across the Jordan,
Galilee of the Gentiles--16the people who sat in darkness
have seen a great light,
and for those who sat in the region and shadow of death
light has dawned." (Is.9:1-7)

General Statement of Christ's Preaching in Galilee

Jesus
Proclaims
The Kingdom
of God,
And Preaches
Repentance
and
Faith17From that time
Jesus began to preach, saying,

Mk. 1:14b-15

" Repent, (Cf. Mt. 3:2, p. 22)

for the kingdom of heaven is at hand."

SAME

14preaching the Gospel of God,¹⁵ and saying,
" The time is fulfilled, and
the kingdom of God is at hand;
Repent,
and believe in the Gospel.**"

2. The Call of the Four Fisherman to Learn Evangelism.*** § 43*

Mt. 4:18-22

Mk. 1:16-20

Lk. 5:1-11

Very Early
Jesus Is Walking
By The Lake.
Jesus Sees
Four Fishing
Fishermen.18As he walked
by the sea of Galilee,
he saw two brothers,
Simon who is called Peter
and Andrew his brother,
casting a net into the sea; ***
for they were fishermen.16And passing along
by the sea of Galilee,
he saw
Simon
and Andrew the brother of Simon
casting a net in the sea; ***
for they were fishermen.As Jesus Returns
Near The City Gate,
A Crowd Gathers
Round Jesus, and
He Is Teaching Them

THE WEDDING

Lk. 5:1-11

1While the people pressed upon him
to hear the word of God,
he was standing
by the lake of Gen-nes'a-ret.The Fishermen
Bring
Their Boats
to the Shore.
Jesus Gets Into One of The Boats
He Sits Down
He Preaches
To The Crowd
On The Shore.2And he saw two boats by the lake;
but the fishermen had gone out of them
and were washing their nets.3Getting into one of the boats,
which was Simon's,
he asked him
to put out a little from the land.And he sat down
and taught the people from the boat.*The combination of the three stories suggested by this order and arrangement presents no difficulties,
and makes a far more graphic and colorful story than either one alone would do.

That is the good news.*Mt. has throwing out into the sea, while Mk. says throwing around in the sea.

***They had already been called to discipleship; see § 23, p. 28. Hence, this is a call to studentship for the
ministry. Later they are ordained to apostleship (p. 57, § 60), especially Lk. 6:12-13.

Then He Stops Preaching
And Plans
an Object Lesson
He Asks
To Go Fishing
Peter Objects At First
Then Consents

The Fishermen
Are Outdone
At Their Own Game
The Nets Are Filled
To The Breaking Point
They Call For Help

Their Partners (v.10) Come

They Fill Both Boats

To The Sinking Point.

Peter is
Overwhelmed

All Are Overawed
At The Miracle.

Jesus Calms
Their Fears

They Come To Shore.

Jesus Calls
Peter
and Andrew

They Follow Him
Instantly.

Leaving Things
To Their
Partners (See v.9)

Jesus Goes On
To James
and John
At Their
Mooring Place

He Calls
Them

They, Also,
Follow Jesus
Instantly

Leaving Things

To Others

Mt.

19And he said to them,
"Follow me,
and I will make you
fishers of men."

20Immediately

they left their nets
and followed him.

21And going on
from there

he saw two other brothers,
James the son of Zeb'e-dee
and John his brother,
in the boat
with Zeb'e-dee their father,
mending their nets;

and
he called them.

22Immediately they left
the boat and their father,

and followed him.

Lk.

4And when he had ceased speaking,
he said to Simon,
"Put out into the deep
and let down your nets for a catch."

5And Simon answered,
"Master, we toiled all night
and took nothing!
But at your word I will let down the nets."

6And when they had done this,
they enclosed a great shoal of fish;

and as their nets were breaking,
7they beckoned to their partners
in the other boat
to come and help them.

And they came

and filled both the boats,

so that they began to sink.

8But when Simon Peter saw it,
he fell down at Jesus' knees, saying,
"Depart from me,
for I am a sinful man, O Lord."

ON WORTHINESS
she ~ ~ ~

9For he was astonished,
and all that were with him,
at the catch of fish which they had taken;

10and so also were James and John, sons of Zebedee,
who were partners with Simon.

And Jesus said to Simon,
"Do not be afraid;
henceforth you will be catching men."

11And when they had brought their boats to land,

Mk.

17And Jesus said to them,
"Follow me
and I will make you become
fishers of men."

18And immediately

they left their nets
and followed him.

19And going on

a little further,
he saw
James the son of Zeb'e-dee
and John his brother,
who were in their boat
mending the nets.

20And immediately
he called them;

and they left
their father Zeb'e-dee
in the boat
with the hired servants,

and followed him.

Lk.

they left

everything

and followed him.

(1) A Demoniac Healed. § 44
(In the Forenoon, at the Synagogue)

Mk. 1:21-28

Lk. 4:31b-37

Jesus 21And they went into Ca-per'na-um;

Goes and immediately on the sabbath
To Church he entered the synagogue *
He Is
Preaching and taught.

He Speaks 22And they were astonished at his teaching,
With for he taught them as one who had authority,
Authority and not as the scribes.**

He is 23And immediately there was in their synagogue
Inter- a man with
rupted an unclean spirit;
by a 24and he cried out,
Demoniac's
Ravings. "What have you to do with us,
Jesus of Nazareth?
Have you come to destroy us?
I know who you are,
the Holy One of God." (Jn.6:69)

Jesus 25But Jesus rebuked him, saying,
Rebukes "Be silent,
Him, and come out of him!"

He Cures 26And the unclean spirit,
the Man, convulsing him
and crying with a loud voice,
came out of him.

The People 27And they were all amazed,
Are Amazed, so that they questioned
among themselves, saying,
They "What is this? A new teaching!
Discuss With authority he commands
The Case. even the unclean spirits,
and they obey him." (Cf. Mk.4:41; also § 73)

The News 28And at once his fame spread
Spreads everywhere
Everywhere, throughout all the surrounding region
of Galilee.

31And

he was teaching them on the sabbath;

32and they were astonished at his teaching,
for his word was with authority.

33And in the synagogue
there was a man who had
the spirit of an unclean demon;
and he cried out with a loud voice,

34"Ah! what have you to do with us,
Jesus of Nazareth?
Have you come to destroy us?
I know who you are,
the Holy One of God."

35But Jesus rebuked him, saying,
"Be silent,
and come out of him!"

And when the demon
had thrown him down in the midst,
he came out of him,
having done him no harm.

36And they were all amazed

and said to one another,
"What is this word?
For with authority and power he commands
the unclean spirits,
and they come out."

37And reports of him went out
into every place
in the surrounding region.

(2) Jesus Heals Peter's Wife's Mother. § 45
(In the Afternoon, at Peter's House)

Mt. 8:14-15

Mk. 1:29-31

Lk. 4:38-39

From 14And
Church
They Go
To Peter's
House

They Find when Jesus entered Peter's
a Very house,

Sick
Grand- he saw his mother-in-law
mother, lying sick with a fever,

Jesus
Heals Her 15and he touched her hand,
She and the fever left her,
Gets Lunch and she rose
For Them and served him.

29And immediately,
he^b left the synagogue,
and entered the house
of Simon and Andrew,
with James and John.

30Now Simon's mother-in-law
lay sick with a fever;
and immediately
they told him of her.

31And he came

and took her by the hand
and lifted her up,
and the fever left her;
and she served them.

38And
he arose and left the synagogue,
and entered
Simon's house.

Now Simon's mother-in-law
was ill with a high fever,
and they besought him for her.

39And he stood over her
and rebuked the fever,

and it left her;
and immediately she rose
and served them.

^aOr let us alone. ^bMany ancient authorities read they.

*We shall visit this Synagogue of Capernaum frequently. It's ruins are thought by some to be still there. It was a gift to the city by a Roman Captain § 62, p.66, v.4-5). It was a spacious and noble structure.

**The Rabbis quoted others as authority.

Mt. 8:16-17

Mk. 1:32-34

Lk. 4:40-41

When the
Sabbath
is Past*

¹⁶That evening

³²That evening,
at sundown,*

⁴⁰Now
when the sun was setting,*
all those who had any
that were sick with various diseases
brought them to him;

they brought to him
many who were
possessed with demons;

they brought to him
all who were sick or
possessed with demons.
³³And the whole city
was gathered together
about the door.

A Whole City
is At His
Door

All the
Sick
are Healed
and he cast out the spirits
with a word. *this word power*
and healed
all who were sick.

and he laid his hands
on every one of them
(v.41)
and healed them.

Many Demoniacs
(or crazy people)
also
are Healed.

³⁴And he healed
many who were sick
with various diseases,
and cast out many demons;

⁴¹And demons also
came out of many, crying,
"You are the Son of God!"
But he rebuked them, and
would not allow them to speak,
because they knew
that he was the Christ.

and he would not permit
the demons to speak,
because they knew
him.

As
Isaiah
Foretold
About
The Messiah,
¹⁷This was to fulfill
what was spoken
by the prophet Isaiah,**
"He took our infirmities
and bore our diseases."

(4) A Morning of Prayer. § 47

Mk. 1:35

Lk. 4:42a

Before Daylight
Jesus slips Out
To Pray
in Solitude,
Seeking Guidance.

³⁵And in the morning,
a great while before day,
he rose and went out
to a lonely place,
and there he prayed.

⁴²And
when it was day *EXAMPLE*
he departed and went
into a lonely place. *HE DEPARTED*

Breaking Away From the People.

Mk. 1:36-38

Lk. 4:42b-43

The Disciples
and The Crowds
Hunt Him Up
They Find Him

³⁶And Simon
and those who were with him
followed him,
³⁷and they found him
and said to him,
"Everyone is searching for you."

And the people
sought him
and came to him,

They Want
To Keep Him
There
But
Jesus Leaves
to go
Elsewhere
For A Tour
Through Galilee

³⁸And he said to them,
EMPHASIS OF NATION

ON WIDELY SALVATION
"Let us go on to the next towns,
that I may preach there also;
for that is why I came out."

and would have kept him
from leaving them;
⁴³but he said to them,
"I must preach the good news
of the kingdom of God
to the other cities also;
for I was sent for this purpose."

*The Jewish Sabbath began at sunset, on Friday evening, and ended at sunset, on Saturday evening.
The rabbis forbade healing on the sabbath unless the sick one could not live till the sabbath was over at
sundown.

**Isa. 53:12, "Surely He has borne our sicknesses and carried our sorrows" (R.V. margin. See also vv.6 and 12c. Then
see I.Pet. 2:24).

***Some demoniacs at least were lunatics. (Mt. 4:24), epileptic (Mt. 17:15), raving maniacs (Mk. 3:2-6, p.80). Jesus brought
the cure for physical, mental, and spiritual ailments.

(1) Preaching Throughout Galilee. § 48

Mt. 4:23-24

Mk. 1:39

Lk. 4:44

Jesus Preaches and Heals Throughout All Galilee 23 And he went about all Galilee, teaching in their synagogues and preaching the gospel of the Kingdom and healing every disease and every infirmity and casting out demons. among the people.

His Fame Spreads 24 So his fame spread throughout all Syria, and they brought him all the sick, those afflicted with various diseases and pains, demoniacs, epileptics, and paralytics, and he healed them.

All The Sick Are Healed

(2) Healing a Leper. § 49

Mt. 8:2-4

Mk. 1:40-45

Lk. 5:12-16

A Leper Appeals to Jesus 2 And behold a leper came to him

Kneeling Before Him He Expresses His Faith and knelt before him, saying, "Lord, if you will, you can make me clean." (Cf. "Make whole" 4:34)

Jesus Touches Him and Heals Him 3 And he stretched out his hand and touched him, saying, "I will; be clean."

The Cure Is Instantaneous And immediately his leprosy was cleansed.

Jesus Charges Him Not To Tell Anyone 4 And Jesus said to him, "See that you say nothing to any one;

But to Offer the Customary Sacrifice as Evidence Of His Cleansing. but go, show yourself to the priest, and offer the gift that Moses commanded, for a proof to the people."

Jesus Charges Him Not To Tell Anyone 40 And a leper came to him beseeching him, and kneeling said to him, "If you will, you can make me clean."

Jesus Touches Him and Heals Him 41 And being moved with pity, he stretched out his hand and touched him, and said to him, "I will; be clean."

The Cure Is Instantaneous 42 And immediately the leprosy left him, and he was made clean.

Jesus Charges Him Not To Tell Anyone 43 and he sternly charged him, and sent him away at once, and said to him, "See that you say nothing to any one;

But to Offer the Customary Sacrifice as Evidence Of His Cleansing. but "Go and show yourself to the priest, and make an offering for your cleansing, as Moses commanded, for a proof to the people."

(3) The Result

Mk.

Lk.

The Charge Is Disregarded; So The Tour is Forced to Close. 45 But he went out and began to talk freely about it, and to spread the news, so that Jesus^c could no longer openly but was out in the country;

15 But so much the more the report went abroad concerning him;

and people came to him from every quarter.

and great multitudes gathered to hear and to be healed of their infirmities.

Jesus Again Retires For Prayer

16 But he withdrew to the wilderness and prayed.

^aSome ancient authorities read Galilee. This reading is preferable. ^bGreek to them. ^cGreek he.

^{**}For Footnote see page 45.

(1) Jesus Returns and Teaches. § 50

Mk. 2:1-2

Lk. 5:17

Jesus' Return
Home Is
Noised About

1And when he returned to Ca-per'na-um
after some days,
it was reported
that he was at home.

17On one of those days,

Crowds
Gather

2And
many were gathered together,
so that there was no longer room for them,
not even about the door;*

He Is
Teaching*
Them

and he was preaching* the word to them.

Pharisees
and
Theologians
Are Present

as he was teaching,*
there were Pharisees
and teachers of the law*
sitting by,
who had come from every town
of Galilee and Judea
and from Jerusalem;
and the power of the Lord
was with him to heal.^a

(Mk.5:30)

Jesus Is
Conscious of
Power to Heal

(2) Jesus Forgives and Heals a Paralytic. § 51

Mt. 9:2-8

Mk. 2:3-12

Lk. 5:18-26

Four Men 2And behold,
Bring a they brought to him
Paralysed a paralytic
Man lying on his bed;
On a
Mattress
They Try
To Find Some Way
To Get Him to Jesus

3And
they came, bringing to him
a paralytic
carried by four men.

18And behold,
men were bringing
on a bed
a man who was paralyzed,
and they sought
to bring him in
and lay him before Jesus;^b

But They Fail
Because of the Crowd

4And when they could not
get near him
because of the crowd,

19but finding no way
to bring him in,
because of the crowd,
they went up on the roof

Then They Get an Idea
They Go Up on the Roof
They Take Up the Roof Tiles

they removed the roof above him;
and when they had made an opening,
they let down
the pallet on which
the paralytic lay.

and let him down
with his bed
through the tiles
into the midst
before Jesus.

The Man,
On His Bed,
Is Let Down
Through The Roof
Before Jesus

In the Midst
Of the Crowd Inside,
Right Before Jesus.

Jesus and when Jesus saw their faith 5And when Jesus saw their faith, 20And when he saw their faith
Forgives he said to the paralytic, he said to the paralytic, he said,
the Man's
Sins "Take heart, my son;
your sins are forgiven." "My son,
your sins are forgiven." "Man,
your sins are forgiven you."

.....
^aSome ancient authorities read was present to heal them. ^bGreek him.

^{*}Probably in the Synagogue (Note, p.42). Even this largest auditorium in Capernaum was not large enough, so in (Mk.2:13) they go to the spacious lake beach.

FOOTNOTE FOR PAGE 44.

^{**}Lepers are always said to be "made clean," instead of "made whole," used in other cures. The inspection by the priest and the offering (v.4) removed the quarantine against them.

	Mt.	Mk.	Lk.
The Scribes Charge Jesus with Blasphemy	3And behold, some of the scribes said to themselves,	6Now some of the scribes were sitting there, questioning in their hearts,	21And the scribes and the Pharisees began to question, saying, "Who is this
		7" Why does this man speak thus?	
For Only God Can Forgive Sins	" This man is blaspheming!"	It is blasphemy! Who can forgive sins but God alone?"	that speaks blasphemies? Who can forgive sins but God only?"
Jesus Reads Their Thoughts and Explains	4But Jesus knowing ^a their thoughts, said,	8And immediately Jesus, perceiving in his spirit that they thus questioned within themselves, said to them,	22When Jesus perceived their questionings, he answered them,
He Proposes A Test	" Why do you think evil in your hearts?	" Why do you question thus in your hearts?	" Why do you question in your hearts?
He Asks Them a Question.	5For which is easier, to say, 'Your sins are forgiven,' or to say, 'Rise and walk'?	9Which is easier, to say to the paralytic, 'Your sins are forgiven'; or to say, 'Rise, take up your pallet and walk'?	23Which is easier, to say, 'Your sins are forgiven you', or to say, 'Rise and walk'?
The Healing Will Demonstrate God's Approval.	6" But that you may know that the Son of man* has authority on earth to forgive sins" -- (1 Jn.2:2;Ro.3:23-25)	10But that you may know that the Son of man* has authority on earth to forgive sins"--	24But that you may know that the Son of man* has authority on earth to forgive sins" --
Then He Commands	he then said to the paralytic--	he said to the paralytic--	he said to the man who was paralyzed--
The Man To Get Up.	" Rise, take up your bed, and go home."	11" I say to you, Rise, take up your pallet and go home."	" I say to you, Rise, take up your bed and go home."
The Man Is Healed Instantly, And Walks Out Carrying His Bed.	7And he rose and went home.	12And he rose, and immediately took up the pallet and went out before them all;	25And immediately he rose up before them, and took up that on which he lay, and went home, glorifying God.
Everybody Is Overawed	8When the crowds saw it, they were afraid,	so that they were all amazed	26And amazement seized them all, and they glorified God
And They Give Praise To God	and they glorified God, who had given such authority to men.	and glorified God, saying, " We never saw anything like this!"	and were filled with awe, saying, " We have seen strange things today!"

^aMany authorities read seeing.

*" The Son of man" is identified with " the Christ" in Lk.22:67-69,p.231. and " Christ" is used as the Greek translation of " Messiah", in Jn.4:25, and as " the Savior of the world" in Jn.4:42. (See also p.165)

Mk. 2:13

Lk. 5:27^a

They Go
out to the
Lake-side,
There Jesus
Teaches Them

¹³He went out again beside the sea;
and all the crowd gathered about him,
and he taught them.

²⁷After this
he went out,

(4) Jesus Calls Matthew. \$ 53

(Cf. \$ 43, p.40) Mk. 2:14

Mt. 9:9

Lk. 5:27-28

Returning,

Jesus Passes

the Customs

Booth.

He Sees

Matthew.

He Calls

Him to
Studentship

⁹And as Jesus passed on from there,
he saw a man
called Matthew - - - - - Levi

sitting at the tax office;
and he said to him,
"Follow me."

And he rose
and followed him.

¹⁴And as he passed on,
he saw
the son of Alphaeus

sitting at the tax office,
and he said to him,
"Follow me."

And he rose
and followed him.

and saw a tax collector;
named Levi,

sitting at the tax office;
and he said to him,
"Follow me."

²⁸And he left everything,
and rose
and followed him.

(5) Matthew Invites His Friends to Meet Jesus. \$ 54 (Cf. \$ 141, p.155)

Mt. 9:10-13

Mk. 2:15-17

Lk. 5:29-32

The Grate-
ful Convert

Invites

His Pals

to Meet

Jesus.

¹⁰And as he sat at table^b
in the house,
behold,
many tax collectors **
and sinners
came and sat down
with Jesus and his disciples.

¹⁵And as he sat at table
in his house,
many tax collectors
and sinners
were sitting
with Jesus and his disciples;
for there were many
who followed him.

²⁹And Levi made him a great feast

in his house;

and there was a large company
of tax collectors
and others
sitting at table^b *

The Super-
cilious

Pharisees

Are Con-

temptuous.

¹¹And when the Pharisees
saw this,
they said to his disciples,
"Why does your teacher eat
(Cf. Lk. 19:7) with tax collectors
and sinners?"

¹⁶And the scribes of^c the
Pharisees,
when they saw that he was eating
with the sinners and tax collectors,*
said to his disciples,
"Why does he eat and drink^d
with tax collectors
and sinners?"

³⁰And the Pharisees and
their scribes
murmured against his disciples,
saying,
"Why do you eat and drink
with tax collectors
and sinners?"

Christ's

Compas-

sionate

Heart

Gives a

Sublime

Answer

¹²But when he heard it,
he said,
"Those who are well
have no need of a physician,
but those who are sick.
¹³Go and learn what this means,
'I desire mercy,
and not sacrifice.'
for I came
not to call the righteous,
but sinners."

¹⁷And when Jesus heard it,
he said to them,
"Those who are well
have no need of a physician,
but those who are sick;
(Hos. 6:6)
I came
not to call the righteous,
but sinners."

³¹And Jesus answered them,
"Those who are well
have no need of a physician,
but those who are sick;
³²I have come
not to call the righteous,
but sinners to repentance."

^aGreek reclined. ^bGreek reclining. ^cSome ancient authorities read and. ^dSome ancient authorities omit and drink. *Tables were only 12 to 18 inches high; so the only way to get up close to them was to "recline" on a mat or on a couch (or else sit on one's folded legs).

** The "Publicans", or tax-collectors, were despised by the Pharisees, and no attempt was made to convert them: so they were outcasts, even forbidden to come to the Synagogue.

Mt. 9:14-17

Mk. 2:18-22

Lk. 5:33-39

(1) Why Christ's Disciples Do Not Fast.
John's
Disciples
were Fasting

Jesus' 14 Then the disciples of John
Disciples came to him, saying,
Did Not Fast. "Why do we

The Pharisees and the Pharisees fast,^a
Ask Why

but your disciples
do not fast?"

In His 15 And Jesus said to them,
Reply "Can the wedding guests
Jesus mourn
Alludes to as long as the bridegroom
John's Teach- is with them?
ing
(Cf. Jn. 3:29)

(2) They Will Fast Some Day

But "The days will come,
There Will when the bridegroom
Come a Time is taken away from them,
to Fast

and then they will fast.

(3) Christ's Teaching Is No Mere Patchwork.

Jesus
is Not
Just 16 "And no one
Patching puts a piece of unshrunk cloth
up the on an old garment,
Old for the patch
Religion; tears away from the garment,
That Would
Make It Worse. and a worse tear is made.

(4) The New Teaching Will Have New Forms

The New 17 Neither is new wine
Religion put into old wineskins;
Must Have if it is,
New Forms the skins burst,
To Express it and the wine is spilled,
Adequately, and the skins are destroyed;
but new wine is put
into fresh wineskins,
and so both are preserved."

(5) But Old Tastes Dislike New Forms
Pharisees
Do Not Like
Jesus' Teaching

18 Now John's disciples and
the Pharisees
were fasting;
and people came

and said to him,
"Why do John's disciples
and the disciples of the
Pharisees fast,
but your disciples
do not fast?"

19 And Jesus said to them,
"Can the wedding guests
fast
while the bridegroom
is with them?
As long as they have
the bridegroom with them,
they cannot fast.

20 "The days will come,
when the bridegroom
is taken away from them

and then they will fast
on that day.

21 "No one

sews a piece of unshrunk cloth
on an old garment;
if he does, the patch
tears away from it,
the new from the old,
and a worse tear is made.

22 And no one puts new wine
into old wineskins;
if he does, the wine
will burst the skins,
and the wine is lost,
and so are the skins.^b
THEY COULD NOT FORCE
OLD TEACHING INTO

OLD FASHIONS.

33 And they said to him,
"The disciples of John
fast often and offer prayers,
and so do the disciples
of the Pharisees,

but yours eat and drink."

34 And Jesus said to them,
"Can you make wedding
guests fast
while the bridegroom
is with them?

35 "The days will come,
when the bridegroom
is taken away from them,

and then they will fast
in those days."

36 He told them a parable also:

"No one

tears a piece from a new garment
and puts it on an old garment;
if he does,

he will tear the new,
and
the piece from the new
will not match the old.

37 And no man puts new wine
into old wineskins;
if he does, the new wine
will burst the skins
and it will be spilled,
and the skins will be destroyed.
38 But new wine must be put
into fresh wineskins.

39 And no one
after drinking old wine
desires new;
for he says
'The old is good.'

^a Many ancient authorities add much or often. ^b Some ancient authorities add but new wine is for fresh skins.

*For the sake of simplicity of arrangement, the sequence of Mk. 2:13-22, of Mt. 9:9-10, and of Lk. 5:27-38 is followed, rather than the implication of the wording of Mt. 9:18.

But this section might also be placed between § 75 and § 76.

II. THE SETTLED MINISTRY (In Galilee). Gathering Ominous Opposition. (Continued)

49

[(A) THE FIRST PERIOD, or "THE EARLIER GALILEAN MINISTRY" (pp.39-48)].

[(B) THE SECOND PERIOD or "THE LATER GALILEAN MINISTRY" * (pp.49-100)]

(One Year: From the Passover, A.D. 28, to the Passover, or Purim, A.D.29).

(From the Sabbath Controversies, to the Great Galilean Crisis)

(I) TO JERUSALFM AND RETURN (pp. 51-55) [1]*
(Jn. 5:1-47; Mt. 12:1-14; Mk. 2:23-3:6; Lk. 6:1-11)

- (1) Healing an Impotent Man on the Sabbath (Jn. 5) p.51-53.
- (2) Plucking Grain on the Sabbath (Mt. 12:1-8; Mk. 2:23-28; Lk. 6:1-5) p.53-54.
- (3) Healing a Withered Hand on the Sabbath (Mt. 12:9-14; Mk. 3:1-6; Lk. 6:6-11) p.54-55.

(II) TO THE MOUNT OF BEATITUDES AND RETURN (pp. 56-67) [2]
(Mt. 4:24-8:1,5-13, 12:15-21; Mk. 3:7-19a; Lk. 6:12-7:10)

- (1) Jesus is Followed by Great Crowds (Mt.4:24-25, 12:15-21; Mk. 3:7-12) p.56.
- (2) He Spends the Night in Prayer (Mk. 3:13a; Lk. 6:12) p.57.
- (3) He Ordains the Twelve Apostles (Mt. 10:2-4; Mk. 3:12-19a; Lk. 6:13-16) p.57.
- (4) He Preaches the Ordination Sermon (Mt. 5,6,7; Lk. 6:17-49) p.58-66.
- (5) He Returns to Capernaum and Heals the Centurion's Servant (Mt.8:1,5-13; Lk.7:1-10) p.66-67.

(III) THROUGH SOUTHERN GALILEE AND RETURN (Lk.7:11-8:3; Mt.11:2-30)(pp. 68-70) [3]

- (1) Jesus Restores a Widow's Son to Life (Lk. 7:11-17) p.68.
- (2) John Sends an Inquiry to Jesus (Mt. 11:2-6; Lk. 7:18-23) p.68.
- (3) Jesus Evaluates John and Laments His Rejection (Mt.11:7-19; Lk.7:24-35) p.69.
- (4) Jesus is Anointed by a Sinful Woman (Lk. 7:36-50) p.70.
- (5) Jesus Has Women Helpers in His Work (Lk. 8:1-3) p.70.
- (6) Jesus Returns Home to Capernaum (Mk. 3:19b) p.71.

(IV) TO THE GERASENES AND RETURN (Mk.3:19b-5:20; Mt.12:22-13:53;8:28-34; Lk.8:4-39) (pp.71-82) [4]

- (1) Jesus' Friends Say He is Beside Himself (Mk. 3:19b-21) p.71.
- (2) Scribes and Pharisees Say He is a Demonic, and that His Power is From the Devil (Mt. 12:22-45; Mk.3:22-30) p.71-73.
- (3) His Relatives Interfere (Mt. 12:46-50; Mk. 3:31-35; Lk. 8:19-21) p.73.
- (4) Jesus Teaches by Parables (Mt. 13:1-53; Mk. 4:1-34; Lk. 8:4-13) p.74-79.
- (5) Jesus Stills a Tempest (Mt.8:18,23-27;Mk.4:35-41; Lk. 8:22-25) p.79-80.
- (6) Jesus Cures Two Demoniacs (Mt.8:28-34;Mk. 5:1-16; Lk. 8:26-36) p.80-82.
- (7) Jesus Leaves Their Country (Mt. 8:34; Mk. 5:17-20; Lk. 8:37-39)p.82.

(V) HEALING IN CAPERNAUM AGAIN (Mt. 9:1,18-34; Mk. 5:21-43; Lk. 8:40-56) (pp.83-86) [5]

- (1) Jesus Returns to Capernaum and is Welcomed by the Multitudes (Mt.9:1; Mk.5:21; Lk.8:40)p.83.
- (2) Jairus Pleads with Jesus for His Daughter (Mt. 9:18-19; Mk.5:22-24; Lk.8:41-42) p.83.
- (3) A Woman Touches His Garment and is Healed (Mt. 9:20-22; Mk. 5:25-34; Lk. 8:43-48) p.83-84.
- (4) Jesus Raises Jairus' Daughter (Mt. 9:23-26; Mk. 5:35-43; Lk. 8:49-56) p.85.
- (5) Jesus Cures Two Blind Men (Mt. 9:27-31) p.86.
- (6) Jesus Cures A Dumb Demoniac (Mt. 9:32-34) p.86.

(VI) THE TWELVE SENT THROUGHOUT ALL GALILEE (pp. 87-92) [6]
(Mt. 9:35-11:1; Mk. 6:1-30; Lk. 9:1-10)

- (1) Jesus' Last Visit to Nazareth (Mt. 13:54-58; Mk. 6:1-6a) p.87.
- (2) Jesus' Last Tour Through Galilee (Mt. 9:35-38; Mk. 6:6b) p.87.
- (3) Jesus Sends Out the Twelve (Mt. 10:1,5-42; Mk. 6:7-13; Lk. 9:1-6) p.88-90.
- (4) Jesus Goes Out Also (Mt. 11:1) p.90.
- (5) Herod Kills John the Baptist (Mt. 14:1-12; Mk. 6:14-29; Lk. 9:7-9) p.91-92.
- (6) The Apostles Return and Report to Jesus (Mk. 6:30; Lk. 9:10) p.92.

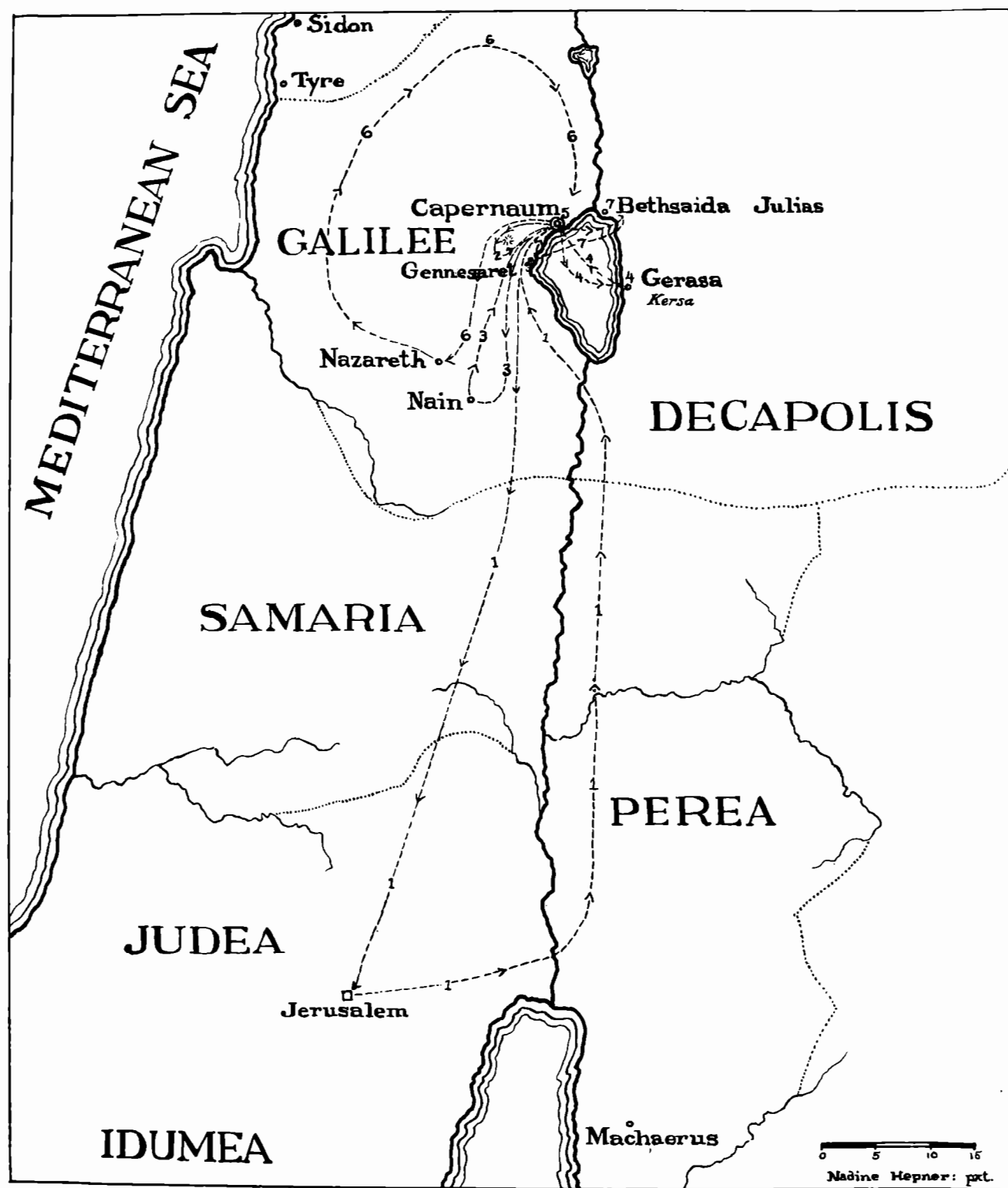
(VII) TO BETHSAIDA AND THE RETURN THROUGH GENNESARET (pp. 93-100) [7]
(Mt. 14:13-36; Mk. 6:31-56; Lk. 9:11-17; Jn. 6:1-71)

- (1) Jesus Feeds Five Thousand (Mt. 14:13-21; Mk. 6:31-44; Lk. 9:11-17; Jn. 6:1-14) p.93-95.
- (2) Jesus Spends the Night in Prayer (Mt. 14:22-23; Mk. 6:45-46; Jn. 6:15) p.95.
- (3) Jesus Walks on the Water (Mt.14:23^b-33; Mk. 6:47-52; Jn. 6:16-21) p.96-97.
- (4) Jesus Heals Many in Gennesaret (Mt. 14:34-36; Mk. 6:53-56) p.97.
- (5) The Spiritual Nature of the Messiah's Work (Jn. 6:22-59) p.97-99.
- (6) Many Disciples Forsake Jesus (Jn. 6:60-71) p.100.

(The Great Galilean Crisis)

*These numerous events are best associated, visualized, and remembered by noting that they are grouped (by the Gospels) in these several journeys, and then drawing the journeys on a map. See next page.
Certainly there are enough activities here to fill out a very full year.

YOU CAN REMEMBER even this most difficult section of all--if you will follow Jesus around on these journeys as indicated on the map (p.50)--These journeys too are definitely indicated in the Gospels.



Numbers on the map refer to bracketed [] in the outline.

(I) TO JERUSALEM AND RETURN

(Jn. 5:1-47; Mt. 12:1-14; Mk. 2:23-3:6; Lk. 6:1-11)

(1) Healing a Sick Man on the Sabbath,

and the Controversy that Grew Out of it. § 56

Jn. 5:1-47 (Cf. Jn. 7:21-25, p.123)

a. THE MIRACLE

(a) The Situation

Jesus Goes Up to the
Feast at Jerusalem

¹After this (See Jn. 4:46-54. John omits all the events of pp. 38-48).
there was a feast of the Jews,*
and Jesus went up to Jerusalem. — *LEGISLATIVE CONCERNING*

He Sees Many Sick
At the Pool of Bethesda

²Now there is in Jerusalem by the sheep gate
a pool, in Hebrew called Beth-za'tha,^a which has five porticoes.
³In these lay a multitude of invalids, blind, lame, paralyzed.

(b) The Preparation

One Sick Man
Is Singled Out,

4**
⁵One man was there,
who had been ill for thirty-eight years.

Jesus Arouses

⁶When Jesus saw him
and knew that he had been lying there a long time,
he said to him,

His Profound Desire,

"Do you want to be healed?"

His Daring Faith,
and

⁷The sick man answered him,
"Sir, I have no man to put me into the pool when the water is troubled,
and while I am going another steps down before me."

His Full Cooperation,

(c) The Healing

He is Healed
and Walks Off
Carrying His Bed.

⁸Jesus said to him,
"Rise, take up your pallet, and walk."

⁹And at once the man was healed,
and he took up his pallet and walked.

(d) The Criticism by the Rulers

The
Jewish Rulers
Censure Him

Now that day was the sabbath.
¹⁰So the Jews said to the man who was cured,
"It is the sabbath,
it is not lawful for you to carry your pallet." *LEGISLATIVE CONCERNING*

He Defends

¹¹But he answered them,
"The man who healed me said to me,
Take up your pallet, and walk."

His Action

They Ask

Who Had Healed Him

¹²They asked him,
"Who is the man who said to you,
'Take up your pallet, and walk?'"

*Was this feast a Passover? Or the feast of Purim, or of Pentecost, or Tabernacles, or Dedication? Each one has been advocated. In fact, no one really knows: we have not sufficient evidence to decide once for all. It makes no essential difference which it is. It does have a bearing on the length of Christ's ministry. If this feast was the Passover, then four Passovers are mentioned by John (2:13; 5:1; 6:4; 11:55). This would make three years from the First Passover (Jn. 2:13) to the last (Jn. 11:55). The time occupied by the introductory events of Christ's ministry, reported in Jn. 1:19-2:12 and in Mt. 3:1-4:11 would have to be added to the three years. The usual theory is here followed, as being more likely. It also gives a better basis for the division of the Life of Christ, as shown in the general outline and Diagram on pp. 8 and 9 The feast of Purim fell in March.

**The best ancient authorities omit verse 4. It is a marginal note, inserted in the manuscript later, to explain why these people were there, waiting for the water to be moved, "for an angel of the Lord went down at certain seasons into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole, with whatsoever disease he was holden. (Copied from American Standard Version)

^aSome ancient authorities read Bethesda, others Bethsaida.

He Doesn't Know
For Jesus had Slipped
Away From The Crowd

13 Now the man who had been healed did not know who it was,
for Jesus had withdrawn,
as there was a crowd in the place.

Later, Jesus
Finds The Man
And Warns Him.

14 Afterward, Jesus found him in the temple, and said to him,
"See, you are well!
Sin no more, that nothing worse befall you." (Jn. 8:11, p. 126)

The Man Reports
to the Rulers that
it Was Jesus
Who Had Healed Him
Then They Persecute
Jesus for
Breaking the Sabbath*

15 The man went away
and told the Jews
that it was Jesus who had healed him.

16 And this was why the Jews persecuted Jesus,
because he did this on the sabbath.*

He Replies that
God Himself
Had Done The Healing
They Accuse Jesus
of Blasphemy
By Thus Putting
Himself on The Same
Basis as God.

17 But Jesus answered them,
"My Father is working still, *JESUS EQUAL WITH GOD*
and I am working."

18 This was why the Jews sought all the more to kill him, (Mt. 12:14, p. 55; Jn. 7:7)
because he not only broke the sabbath
but also called God his Father,
making himself equal with God.

b. THE CONTROVERSY

This Point
Jesus Discusses
Further

(a) About Making Himself Equal With God (v. 18f)

The Mutual Interdependence and Equality of the Father and the Son

The Father
Does His Work
Through the Son

19 Jesus said to them,
"Truly, truly, I say to you,
the Son can do nothing of his own accord,
but only what he sees the Father doing; *SELF-LIQUATION*

for whatever he does,
that the Son does likewise.

The Father Entrusts All
Things To The Son

20 "For the Father loves the Son,
and shows him all that he himself is doing; (Jn. 3:25; Mt. 11:27, p. 47; Mt. 28:18)

He Gives Spiritual
Life
Through The Son

and greater works than these will he show him,
that you may marvel.
21 For as the Father raises the dead and gives them life,
so also the Son gives life to whom he will.

So Also
The Father
Judges
Only Through The Son

22 "The Father judges no one,
but has given all judgment to the Son, (Mt. 16:27; 25:31-32; Ac. 17:31)
23 that all may honor the Son, even as they honor the Father.
He who does not honor the Son does not honor the Father who sent him.

Eternal Life Comes,
By Believing
God's Message,
Through the Son

24 "Truly, truly, I say to you,
he who hears my word and believes him who sent me; *CRITICAL EVIDENCE TO*
has eternal life; he does not come into judgment, THE PENURY OF THE GOD-HEAD
but has passed from death to life.

The Hour Is Here
For The Spiritually
Dead to Live

25 "Truly, truly, I say to you,
the hour is coming, and now is,
when the dead will hear the voice of the Son of God,
and those who hear will live.

Because God Gave
This Authority
and Power
to The Son

26 "For as the Father has life in himself,
so he has granted the Son also to have life in himself,
27 and has given him authority to execute judgment,
because he is the Son of man.

Final Resurrection and
Final Judgment
Also Come
Through the Son

28 "Do not marvel at this;
for the hour is coming
when all who are in the tombs (Rev. 20:11-15)
will hear his voice, 29 and come forth,
those who have done good, to the resurrection of life,
and those who have done evil, to the resurrection of judgment.

*The Rabbis had a rule that it was breaking the Sabbath to heal on that holy day, unless there was danger that the patient would die before sundown, when the Sabbath ended. Jesus had, of course, plainly ignored such trifling casuistry.

(b) About The Reason Why The Jewish Rulers Disbelieve

Their Disbelief is
Not because of
Insufficient Evidence:

30" I can do nothing on my own authority; (Jn.7:16-18,p.123)
as I hear, I judge;
and my judgment is just,
because I seek not my own will but the will of Him who sent me.

The Testimony
Is Adequate

31" If I bear witness to myself, my testimony is not true;
32there is another who bears witness to me,
and I know that the testimony which he bears to me is true.

(a) They Have
John's Testimony
(But Have
Disobeyed it)

33" You sent to John, and he has borne witness to the truth.
34Not that the testimony which I receive is from man;
but I say this that you may be saved.
35He was a burning and shining lamp, (Cf. Jn.1:6-9, § 3)
and you were willing to rejoice for a while in his light. (Lk.3:15,p.24)

(b) And the
Father's Testimony
Through
Christ's Works
(This, too, They Have
Resisted and violently
Misconstrued)

36" But the testimony which I have is greater than that of John;
for the works which the Father has granted me, to accomplish,
these very works which I am doing, bear me witness
that the Father has sent me. (v.17ff.; Jn.10:32-38,p.149)
37And the Father who sent me has himself borne witness to me.
His voice you have never heard, his form you have never seen;
38and you do not have his word abiding in you,
for you do not believe him whom he has sent.

(c) And the Father's
Testimony, Through
the Scriptures
(These They Have
Disobeyed and Nullified)

39" You search the scriptures,
because you think that in them you have eternal life;
and it is they that bear witness to me;
40yet you refuse to come to me that you may have life.

But They Disbelieve:
(a) Because They Seek
Glory From Men;
On This Account
They Are Incapacitated
for Believing,

41" I do not receive glory from men. (Jn.8:49,50,54,p.128; 12:43)
42But I know that you have not the love of God within you.
43I have come in my Father's name, and you do not receive me;
if another comes in his own name, him you will receive.
44How can you believe, who receive glory from one another (v.41 and ref.)
and do not seek the glory that comes from the only God?

(b) Because
They Have Been
Unfaithful to
Previous Light
Through The Scriptures,

45" Do not think that I shall accuse you to the Father;
it is Moses who accuses you,
on whom you set your hope.
46If you believed Moses, you would believe me,
for he wrote of me.
47But if you do not believe his writings, how will you believe my words?"

(2) Plucking and Eating Ears of Grain on a Sabbath

	Mt. 12:1-8	and the Resulting Controversy. § 57 Mk. 2:23-28	Lk. 6:1-5
A Second Sabbath Controversy	1At that time	23One sabbath	1On a sabbath, ^a
a. The Occasion	Jesus went	he was going	while he was going
	through the grainfields on the sabbath;	through the grainfields;	through the grainfields,
	his disciples were hungry, and they began	and as they made their way his disciples	his disciples
	to pluck ears of grain and to eat.	began to pluck* ears of grain.	plucked and ate some ears of grain, rubbing them in their hands.*

^aMany ancient authorities read on the second first sabbath (on the second sabbath after the first).

*"Plucking", the Pharisees said, was reaping; and "rubbing the ears in their hands" was threshing: therefore it was work; and consequently it was wrong to do these things on the sabbath.

b. The Dispute	2But when the Pharisees saw it, they said to him, "Look, your disciples are doing what is not lawful to do on the sabbath."	24And the Pharisees said to him, "Look, why are they doing what is not lawful on the sabbath?"	2But some of the Pharisees said, "Why are you doing what is not lawful to do on the sabbath?"
The Reply of Jesus	3He said to them, "I have you not read what David did,	25And he said to them, "Have you never read what David did, when he was in need and was hungry, he and those who were with him:	25And Jesus answered, "I have you not read what David did
The Example of David	when he was hungry, and those who were with him:		when he was hungry, he and those who were with him:
Eating The Holy Bread	4" how he entered the house of God, and ate the bread of the Presence, which it was not lawful for him to eat nor for those who were with him, but only for the priests?	26" how he entered the house of God, when A-bi'a-thar was high priest, and ate the bread of the Presence, which it is not lawful for any but the priests to eat, and also gave it to those who were with him?"	4how he entered the house of God, and took and ate the bread of the Presence, which it is not lawful for any but the priests to eat, and also gave it to those with him?"
A Second Argument from Scripture	5"Or have you not read in the law how on the sabbath the priests in the temple profane the sabbath,* and are guiltless?		
	6" I tell you, something greater than the temple is here.	27And he said to them,	5And he said to them,
A Third Deduction From Scripture	7" And if you had known what this means, 'I desire mercy, and not sacrifice,' you would not have condemned the guiltless.		
A Twofold Conclusion:		" The sabbath was made for man, not man for the sabbath;	
(a) The Sabbath and man.		28so the Son of Man is lord even of the sabbath."	" The Son of man is lord of the sabbath."
(b) The Sabbath and the Son of man.	8" For the Son of man is lord of the sabbath."		

(3) Healing a Withered Hand on the Sabbath. § 58

The Resulting Controversy**
and Their Conspiracy To Destroy Him

A Third Sabbath Controversy	Mt. 12:9-14	Mk. 3:1-6	Lk. 6:6-11
a. The Occasion:	9And he went on from there, and entered their synagogue.	1Again he entered the synagogue,	6On another sabbath, when he entered the synagogue and taught,
Jesus is Teaching in the Synagogue, An Unfortunate Man Is Present.	10And behold, there was a man with a withered hand.	and a man was there who had a withered hand.	a man was there whose right hand was withered.

*By building fires and butchering animals for the sacrifices.

** "Healing" was forbidden by their rules of sabbath observance, unless there was danger the sick one could not live till sundown, when the sabbath ended.

On three later occasions (Jn. 9:1-34; Lk. 13:10-21; Lk. 14:1-6; cf. Jn. 7:20-24) controversies arose about Sabbath observance. Jesus' teaching on Sabbath observance may be summarized as follows:
(1) The Sabbath was made for man's welfare. (2) It is designed for rest and worship. (3) Deeds of mercy and acts of worship justify necessary work on the Sabbath. (4) It is lawful to do good on the Sabbath.
(5) The Messiah is lord of the Sabbath.

Jesus' Wily
Enemies Are
Present Also,
And Watching Him

(Lk.14:1,p.153)

2And they

watched him, to see*

whether he would heal him
on the sabbath,

7And the scribes
and the Pharisees
watched him, to see

whether he would heal
on the sabbath,

They
Question
Him

And they asked him,
"Is it lawful to heal
on the sabbath?"

so that they might accuse him. so that they might accuse him.

so that they might find
an accusation against him.
8But he knew their thoughts,
and he said to the man
who had the withered hand,
"Come and stand here."

Jesus Calls
The Man Out
To Stand
In Front.

3And he said to the man
who had the withered hand,
"Come here."

And he rose and stood there.

Jesus Raises
the Moral
Issue.

4And he said to them,
"Is it lawful
on the sabbath
to do good or to do harm,
to save life or to kill?"

9And Jesus said to them,
"I ask you, Is it lawful
on the sabbath
to do good or to do harm,
to save life or to destroy it?"

They Are Silent.

But they were silent.

He Illustrates From
Their Own
Practices

11He said to them,
"What man of you,

if he has one sheep
and it falls into a pit
on the sabbath,
will not lay hold of it
and lift it out?

12"Of how much more value
is a man than a sheep!

He Draws
A Conclusion.

So it is lawful
to do good on the sabbath."

(Mk.3:4 above)

He looks Around
Reproachfully.

5And he looked
around at them
with anger,
grieved at their hardness

10And he looked
around on them all,

He Heals
the Man.

13 Then he said to the man,
"Stretch out your hand."

and said to the man,
"Stretch out your hand."

and said to him,
"Stretch out your hand."

And the man stretched it out,
and it was restored,
whole like the other.

He stretched it out,
and his hand was restored.

And he did so,
and his hand was restored.

11But they were filled with fury **

The Religious
Authorities
Plot With
The Political

14But the Pharisees went out
and
took counsel
against him

6The Pharisees went out,
and immediately
held counsel
with the Herodians, **
against him

and
discussed
with one another

How
To Destroy

how to destroy him. **

how to destroy him.

what they might do to Jesus.

(Jn.5:18; Jn.7:1 and footnote)

**They "are" filled with fury"; (b) They "held counsel with one another"; (c) They hatched a conspiracy with the politicians ("the Herodians") and plotted to kill Him. This purpose has already emerged at Jerusalem at the Passover (Jn.5:18) but they had not been able to accomplish it there, so they are hounding Him about now from place to place. (See §§ 56, 57, 58). Their grievances had been accumulating: first, He had claimed to forgive sins, (they called it blasphemy, § 51); then (§ 53) He had mingled freely with untouchables; next He had ignored their fastings (§ 55); and worst of all, He had repeatedly violated their rules of Sabbath keeping (pp.50-55); so they are filled with fury and are determined to do away with Him by plotting with the political rulers.

(Mt. 4:23-8:1; 8:5-13; Mk. 3:7-10a; Lk. 6:12-7:10)

(1) Jesus Is Followed by Great Crowds. § 59

Mt. 12:15

4:24-25, 12:16-21

Mk. 3:7-12

Jesus, knowing
their plot,
goes out
of the Synagogue,
to the lakeside

Great crowds
go along.

His fame
has spread
far and wide.

They come
bringing
their sick.

And the crowds
come from
everywhere.
(Locate
these places
on the map
p. 50)

To avoid
the jam
and confusion
Jesus
gets into
a boat
to teach.

Multitudes
had been healed

Demoniacs too
do homage
before him

He sternly
charges
secrecy*

Thus prophecy
about
the Messiah
is fulfilled

15 Jesus, aware of this,*
withdrew from there.

And many followed him,
and he healed them all,

Mt. 4:24-25

24 So his fame spread
throughout all Syria,

and they brought him all the sick,
those afflicted with various diseases and pains,
demoniacs, epileptics, and paralytics,

and he healed them.

25 And great crowds followed him
from Galilee and the De-cap o-lis
and Jerusalem and Judea
and from beyond the Jordan.

(Cf. vs. 24 above)

7 And Jesus
with his disciples
withdrew*
to the sea,

and a great multitude from Galilee followed;

(Cf. vs. 8 below)

also from Judea ³ and Jerusalem, and Id-u-me'a
and from beyond the Jordan (See Map, p. 50)
and from about Tyre and Sidon

a great multitude,
hearing all that he did,
came to him.

9 And he told his disciples
to have a boat ready for him
because of the crowd,
lest they should crush him;

10 for he had healed many,
so that all who had diseases
pressed upon him to touch him.

11 And whenever the unclean spirits beheld him,
they fell down before him
and cried out,

"You are the Son of God."

12 And he strictly ordered them
not to make him known.

16 and ordered them
not to make him known.

17 This was to fulfill
what was spoken
by the prophet Isaiah: (Isa. 42:1ff.)

18 "Behold, my servant whom I have chosen,
my beloved with whom my soul is well pleased.

"I will put my Spirit upon him,
and he shall proclaim justice to the Gentiles.

19 "He will not wrangle or cry aloud,
nor will any one hear his voice in the streets;

20 "he will not break a bruised reed
or quench a smoldering wick,
till he brings justice to victory;

21 "and in his name will the Gentiles hope."

* Because of the hostility of the rulers (See previous section). They are envious ('jealous') of his great power over the people (See Pilate's shrewd observation, Mt. 27:18, p. 235). The envy that then reached its fatal climax was already working here. This is the first time the religious leaders and the political rulers (Herodians) ganged together against Jesus. The Jewish leaders had hounded him from the Passover at Jerusalem with evil intent (Jn. 5:18, p. 32). They accuse him of Sabbath breaking and blasphemy; but their real motive is envy.

<i>Mt. 5:1a 10:2-4</i>	<i>Mk. 3:13-19a</i>	<i>Lk. 6:12-16</i>
<i>Jesus Goes to the Mountain and Prays. All Night</i>	¹ Seeing the crowds, he went up on the mountain.	¹² In these days he went out into the hills to pray; and all night he continued in prayer to God.*
<i>He chooses and Ordains Twelve Apostles</i>	and called to him those whom he desired; and they came to him.	¹³ And when it was day, he called his disciples, and chose from them twelve,
<i>What They Are to Do</i>	¹⁴ And he appointed twelve, ^a to be with him, and to be sent out to preach ¹⁵ and have authority to cast out demons;	whom he named apostles;
<i>Their Names Follow:- (Commit Matthew's list) The First Group of Four,</i>	² The names of the twelve apostles (Cf. Also the list in Ac.1:13) are these: ¹⁶ Simon whom he surnamed Peter; ¹⁷ James the son of Zebedee and John the brother of James, whom he surnamed Bo-a-ner'ges, that is, sons of thunder; ¹⁸ Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, James the son of Alphaeus, and James the son of Alphaeus, and Thaddaeus; ^b ⁴ Simon the Cananaean, and Judas Iscariot, who betrayed him.	¹⁴ Simon, whom he named Peter, and Andrew his brother, and James and John the brother of James, and John, whom he surnamed Bo-a-ner'ges, that is, sons of thunder; and Philip, and Bartholomew, ¹⁵ and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, ^{***} and Simon who was called the Zealot,** ¹⁶ and Judas ^{***} the son ^c of James;*** and Judas Iscariot, who became a traitor.

*Evidently, this was preparatory to the next day's far-reaching responsibilities.

**Zealots were revolutionists.

***This Judas then is the same as Thaddaeus.

^aSome ancient authorities add whom also he named apostles.

^bSome ancient authorities read Lebbaeus, or Lebbaeus called Thaddaeus.

^cor brother.

(3) Jesus Preaches the Ordination Sermon. § 61*

Mt. 5:1b-7:29

Lk. 6: 17-49

Great Multitudes;
The Twelve, The People,
Gather on a Level Place
From Everywhere.
(Lk. 6:17)

17And he came down with them
and stood on a level place,
with a great crowd of his disciples
and a great multitude of people
from all Judea and Jerusalem
and the seacoast of Tyre and Sidon,

who came to hear him
and to be healed of their diseases;
18and those who were troubled
with unclean spirits were cured.

Mt. 5:1

Jesus Gets Ready
to Preach
to Them.

1And when he sat down
his disciples came to him.

2And he opened his mouth
and taught them, saying:

19And all the crowd sought to touch him,
for power came forth from him and healed them all.

20And he lifted up his eyes on his disciples,
and said:

A. THE RIGHTEOUSNESS OF THE SONS OF THE KINGDOM OF GOD.

Or CHRISTIAN CHARACTER PORTRAYED

(Mt. 5; Lk. 6:20-36)

The Inner Essence
of Righteousness

1. In Its Inner Essential Nature

(a) Negatively:
Right Attitude
Towards Sin

3" Blessed are the poor in spirit, (11:29)
for theirs is the kingdom of heaven.

20b" Blessed are you poor,
for yours is the kingdom of God.

(Humility, v.3
and
Repentance, v.4)

4" Blessed are those who mourn,
for they shall be comforted.

(Cf. v. 21b)

(b) Positively:
Right Attitude
Towards
Righteousness
(Obedience, v.5,
and
Aspiration,
v.6)

5" Blessed are the meek, (Ps.37:11)
for they shall inherit the earth.

6" Blessed are those who hunger
and thirst for righteousness,
for they shall be satisfied.

21" Blessed are you that hunger now,
for you shall be satisfied.

(Cf. v. 4)

" Blessed are you that weep now,
for you shall laugh.

(c) Right Attitude
Towards Others
(Unselfish Love)

7" Blessed are the merciful,
for they shall obtain mercy.

(d) Right Attitude
Towards Self
(A Clean Conscience,
Heb.9:14b)

8" Blessed are the pure in heart,
for they shall see God

(e) Right Attitude
Towards God
(Peace with God,
Peace with Self,
Peace with All)

9" Blessed are the peacemakers, (v.45)
for they shall be called sons of God.

.....
*Since this was the occasion of the ordaining of the Apostles, it is not unlikely that Jesus Himself may have summarized the fundamental principles of the Righteousness of the Kingdom as a sort of constitution. Whether He did it or some one else, it is most helpful to see the logical relations of these principles to each other.

2. In Its Outer Relationships

- (a) *The World's Persecution of the Righteous* 10" Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. (Jn.15:18-25;p.217)
- 11" Blessed are you when men revile you and persecute you and utter all kinds of evil against you falsely on my account. 22" Blessed are you when men hate you, and when they exclude you and revile you, and cast out your name as evil, (Jn.15:18-25,p.217) on account of the Son of man!
- (b) *How To Meet such Persecution.* 12" Rejoice, and be glad, for your reward is great in heaven, for so men persecuted the prophets who were before you. 23" Rejoice in that day, and leap for joy, for behold, your reward is great in heaven; for so their fathers did to the prophets.

The Opposite Character Brings "woe" Instead of Blessing

- 24" But woe to you that are rich, for you have received your consolation.
- 25" Woe to you that are full now, for you shall hunger.
- " Woe to you that laugh now, for you shall mourn and weep.
- 26" Woe to you, when all men speak well of you, for so their fathers did to the false prophets.

The Christian's Relation to the World

- (a) *Like Salt* 13" You are the salt of the earth; but if salt has lost its taste, how can its saltiness be restored? It is no longer good for anything except to be thrown out and trodden under foot by men. (Lk.14:34-35,p.155; Mk.9:50,p.116)
- (b) *Like Light.* 14" You are the light of the world. A city set on a hill cannot be hid.
- Shining So That Men May Be Led to Glorify God* 15" Nor do men light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house. 16" Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven. (Lk.11:33-36;8:16)

3. Christian Righteousness versus The Righteousness of the Law

(1) General Statement

- Jesus Will Not Destroy but Fulfill the Law For Moral Law Is More Inviolable Than Physical Law* 17" Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfill them. 18" For truly, I say to you, Till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished. (Mt.24:35,p.201; Lk.16:17)
- Strict Obedience Indicates True Greatness (As in Science)* 19" Whoever then relaxes one of the least of these commandments and teaches men so, shall be called least in the kingdom of heaven; but he who does them and teaches them shall be called great in the kingdom of heaven. (Mt.18:1,4,p.114; § 156,p.172)
- Their Most Approved Examples Fall Far Short Of Kingdom Demands* 20" For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.

(2) Specific Examples

(a) Murder

Murder

in Its Deepest
Significance

The

Right Attitude

Toward

a Brother

21" You have heard that it was said to the men of old, (Ex.20:13; Dt.5:17)

'You shall not kill;
and whoever kills shall be liable to judgment.'

22" But I say to you

that every one who is angry with his brother^a shall be liable to judgment;
whoever insults^b his brother shall be liable to the council,
and whoever says, 'You fool!' shall be liable to the hell^c of fire.

23" So if you are offering your gift at the altar, (Lk.12:57-59, p.145)
and there remember that your brother has something against you,

24 leave your gift there before the altar and go;
first be reconciled to your brother,
and then come and offer your gift.

The

Right Attitude

Toward An

Adversary-at-law

and Why

25" Make friends quickly with your accuser,

while you are going with him to court,
lest your accuser hand you over to the judge,

and the judge to the guard,
and you be put in prison;

26 truly, I say to you,
you will never get out till you have paid the last penny.

(b) Adultery

Adultery:-

In Its

Deepest Motive

27" You have heard that it was said, (Ex.20:14; Dt.5:18)

'You shall not commit adultery.'

28 But I say to you

that every one who looks at a woman lustfully
has already committed adultery with her in his heart.

How to

Deal With

An Adulterous

Look,

or

Touch,

29" If your right eye causes you to sin,

pluck it out and throw it away;

it is better that you lose one of your members
than that your whole body be thrown into hell.^c

30" And if your right hand causes you to sin,
cut it off

and throw it away;

it is better that you lose one of your members
than that your whole body go into hell.^c

Adultery

As Fostered

By Divorce.

31" It was also said, (Dt.24:1,3)

'Whoever divorces his wife,

let him give her a certificate of divorce.'

32 But I say to you (§ 152, p.167-8, Lk.16:18, p.158)

that every one who divorces his wife,
except on the ground of unchastity,
makes her an adulteress;
and whoever marries a divorced woman commits adultery.

(c) Swearing

The Futility

Of All

Oaths

Profanity,

Perjury, or

Any Other

Oath

33" Again you have heard that it was said to the men of old,

'You shall not swear falsely, (Dt.24:12; Num.30:2)

but shall perform to the Lord what you have sworn.'

34" But I say to you, (Mt.23:16-22, p.192)

Do not swear at all,

either by heaven, for it is the throne of God,

35 or by the earth, for it is his footstool,

or by Jerusalem, for it is the city of the great king.

36 And do not swear by your head,

for you cannot make one hair white or black.

The Adequacy

Of Simple Truth

37" Let what you say be simply

'Yes' or 'No';

Anything more than this
comes from evil.^d

^aMany ancient authorities insert without cause. ^bGreek, says Raca to (an obscure term of abuse).
^cGreek Gehenna. ^dor the evil one.

(d) How to Meet Evil

Overcoming Evil

The Old Way 38" You have heard that it was said, (Ex. 21:24; Lev. 24:20; Dt. 19:2)

"Getting Even" "An eye for an eye, and a tooth for a tooth."

Christ's Way 39" But I say to you,

By "Loving Helpfulness" (Cf. v. 44)

By Doing Good

By Blessing

By Prayer

By non-

Violence

By Meekness

By Patient

Suffering

By Going

The Second Mile

By Suffering

Oneself to Be

Defrauded"

(1 Cor. 6:1-8;

Hebr. 10:32-36)

By The

Golden Rule

(Cf. 7:12)

(e) How to Meet Enemies

The Old Way

43" You have heard that it was said,
'You shall love your neighbor (Lev. 19:18)
and hate your enemy.'

Christ's Way

Winning

Enemies

Through Love

and Prayer

44" But I say to you,
'Love your enemies
and pray for those who persecute you,'

(Cf. v. 27-28)

Our Father's
Example45" so that you may be
sons of your Father who is in heaven;
for he makes his sun rise (v. 9; Lk. 6:35)
on the evil and on the good,
and sends rain
on the just and on the unjust.

The Christian

Must Do More

Than Others,~

More than

Publicans,

More than

Heathen,

More than

Sinners.

46" For if you love those who love you
what reward have you?
Do not even the tax collectors do the same?
47" And if you salute only your brethren,
what more are you doing than others?
Do not even the Gentiles do the same?32" If you love those who love you,
what credit is that to you?
for even sinners love those who love them.33" And if you do good
to those who do good to you,
what credit is that to you?
For even sinners do the same.
34 And if you lend
to those from whom you hope to receive,
what credit is that to you?
Even sinners lend to sinners,
to receive as much again.35" But love your enemies, (v. 27)
and do good,
and lend,
expecting nothing in return;^a
and your reward will be great,
and you will be sons of the Most High;
for he is kind to the ungrateful and the selfish.Christian Love
and Unselfish
HelpfulnessThe Great
Reward

(Mt. 5:9, 45)

God's Example

36" Be merciful even as your Father
is merciful.Summary of
(vs. 17-47)

(3) The Final Summary of Christian Righteousness

The Perfect

Ideal of

Righteousness.....

48" You, therefore, must be perfect,* (Lev. 19:2)
as your heavenly Father is perfect.^aSome ancient authorities read despairing of no man.^{*}Of course, this is possible only through the grace of Christ, by faith. But God can be satisfied only by perfect righteousness, as revealed in Christ; and according to Him will we be judged (Ac. 17:31a). His righteousness is our perfect ideal, and if we believe in it, and are utterly committed to it and seek it with all our heart, it will be reckoned as our own; we will be "justified" in the sight of God.

- Christian
 Righteousness
 1. General
 Statement
 2. Typical
 Illustrations
- (1) Alms Doing, *or Our Attitude towards Others - Sacrificial Service,*
 1" Beware of practicing your piety* before men
 in order to be seen by them; (*Mt. 23:5ff.*)
 for then you will have no reward from your father who is in heaven.
- One's Attitude
 Toward Men
 2" Thus, when you give alms, **
 sound no trumpet before you,
 as the hypocrites do
 in the synagogues and in the streets,
 that they may be praised by men.
- (a) Negatively
 Truly, I say to you,
 they have their reward.
- (b) Positively
 3" But when you give alms,
 do not let your left hand know what your right hand is doing,
 4so that your alms may be in secret;
 and your Father who sees in secret
 will reward you.
- (2) Praying, *or Our Attitude towards God - Absolute Devotion*
- One's Attitude
 Toward God
 5" And when you pray,
 you must not be like the hypocrites;
 for they love to stand and pray in the synagogues and at the street corners,
 that they may be seen by men. (*Lk. 18:12f., p. 167*)
- (a) Negatively,
 Don't Pray
 Like a Hypocrite
 Truly, I say to you,
 they have their reward.
- (b) Positively,
 But in Absolute
 sincerity
 6" But when you pray
 go into your room
 and shut the door
 and pray to your Father who is in secret;
 and your Father who sees in secret will reward you.
- (c) Negatively,
 Don't Pray
 Like a
 Heathen
 7" And in praying do not heap up empty phrases
 as the Gentiles do;
 for they think they will be heard for their many words.
- (d) Positively,
 But Pray
 As a Child
 8" Do not be like them,
 for your Father knows what you need (*v. 32, p. 64*)
 before you ask him.
- THE MODEL PRAYER
 I. Invocation
 II. Petitions
 1. For God's Cause
 a. His Name
 b. His Kingdom
 c. His Will
 2. For Human Need
 a. Sustenance
 b. Forgiveness
 c. Guidance
 d. Deliverance
- 9" Pray then like this:
 'Our Father who art in heaven, (*Lk. 11:2-4 and margin, p. 138*)
 Hallowed be thy name.
 10Thy kingdom come,
 Thy will be done, (*Mt. 26:42, p. 222*)
 On earth as it is in heaven.
- 11Give us this day our daily bread;
 12And forgive us our debts, as we also have forgiven our debtors;
 13And lead us not into temptation,
 but deliver us from evil!^b
- III. Doxology
 (See footnote)
 14" For if you forgive men their trespasses,
 your heavenly Father also will forgive you; (*Mt. 18:21-35, p. 116-117*;
Mk. 11:25-26, p. 182 Note)
 15But if you do not forgive men their trespasses,
 neither will your Father forgive your trespasses.
- One Point
 Emphasized
 (Forgiveness)

.....
 *Greek righteousness.

**Greek do alms.

^aOr our bread for the morrow.

^bOr the evil one. Many authorities, some ancient add, in some form, For thine is the kingdom, and the power, and the glory, forever. Amen.

***T. Z. Koo quotes Confucius as saying that there are three "Essential Relationships" in life, and therefore three "Fundamental Attitudes in Ethical Conduct."

Jesus, however, here sets forth four, and He also shows what the truly ethical attitude is toward each. Here, then, is the essential foundation for all moral conduct.

(3) Fasting, or Our Attitude towards Ourselves -
Self-Denial and Self-Sacrifice.

One's Attitude
Toward Self:-
(a) Negatively

16" And when you fast
do not look dismal,
like the hypocrites,
for they disfigure their faces
that their fasting may be seen by men.
Truly, I say to you,
they have their reward.

(b) Positively

17" But when you fast, (§ 55, p.48)
anoint your head and wash your face,
18that your fasting may not be seen by men
but by your Father who is in secret;
and your Father who sees in secret
will reward you.

(4) Wealth, or Our Attitude towards Things - Mastery over Them,
and Using Them As Means to Kingdom Ends. (Cf. Gen. 1:28)

One's Attitude
Toward Things:-

(a) AVARICE
(The Sin of the Rich)
Rebuked
Avarice. Robs you
of Treasure

19" Do not lay up for yourselves treasures on earth,
where moth and rust^a consume
and where thieves break in and steal,

20" but lay up for yourselves treasures in heaven, (Mt. 19:21; p.143;
where neither moth nor rust^a consumes, Lk. 12: 33)
and where thieves do not break in and steal;

21" for where your treasure is,
there will your heart be also.

Avarice Blinds
Insight

22" The eye is the lamp of the body. (Lk. 11:33-34, p.140)
So, if your eye is sound, your whole body will be full of light;
23but if your eye is not sound, your whole body will be full of darkness.
If then the light in you is darkness,
how great is the darkness!

Avarice
cripples service

24" No one can serve two masters; (Lk. 16:13, p.158)
for either he will hate the one and love the other,
or he will be devoted to the one and despise the other.
You cannot serve God and mammon.

(b) ANXIETY
(The Sin of the poor)
Rebuked
Trust God Instead,

25" Therefore I tell you,
do not be anxious about your life,
what you shall eat or what you shall drink,
nor about your body,
what you shall put on.
Is not life more than food,
and the body more than clothing?

As the Birds Do
For Food,

26" Look at the birds of the air:
they neither sow nor reap
nor gather into barns,
and yet your heavenly Father feeds them.
Are you not of more value than they?

27" And which of you by being anxious
can add one cubit to his span of life?^b

As the Flowers Do
For Dress:

28" And why be anxious about clothing?
Consider the lilies of the field, how they grow;
they neither toil nor spin;
29yet I tell you, even Solomon in all his glory
was not arrayed like one of these.

God Will Provide

30" But if God so clothes the grass of the field,
which today is alive and tomorrow is thrown into the oven,
will he not much more clothe you, O men of little faith?

^aOr WORM. ^bOr to his stature.

Worry About Food and Clothing 31" Therefore do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or, 'What shall we wear?'
Is Unworthy of a Christian 32" For the Gentiles seek all these things; and your heavenly Father knows that you need them all.

Seek The Consummation of the Kingdom; This Is The Supreme Good; Seek Other Things As Means To This End. 33" But seek first his kingdom and his righteousness, and all these things shall be yours as well.

The Folly of Anxiety About the Future. 34" Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Let the day's own trouble be sufficient for the day."

C. THE ESSENTIAL DIFFICULTIES AND DANGERS OF CHRISTIAN RIGHTEOUSNESS

(Mt. 7; Lk. 6:37-49)

a. "Censorious judgments of Others, vs. Practical Estimates (7:1-6)

Censorious Judging To Be Avoided 1" Judge not, that you be not judged. 2" For with the judgment you pronounce you will be judged,
The Resulting Reward 37" Judge not, and you will not be judged;
"Condemn not, and you will not be condemned; forgive, and you will be forgiven; 38" give, and it will be given to you; good measure, pressed down, shaken together, running over, will be put into your lap.

and the measure you give will be the measure you get. For the measure you give will be the measure you get back."

Illustrative Comparisons

39" He also told them a parable: (Mt. 15:14, p. 103)

"Can a blind man lead a blind man? Will they not both fall into a pit? 40" A disciple is not above his teacher, but every one when he is fully taught will be like his teacher.

Censorious Condemnation of Others Indicates Hidden Sin in ourselves; 34" Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye? 41" Or how can you say to your brother, 'Let me take the speck out of your eye,' when there is the log in your own eye?
Hence It Is Hypocrisy, 5" You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye.
Practical Estimates However Are Necessary, 6" Do not give dogs what is holy; and do not throw your pearls before swine, lest they trample them underfoot and turn to attack you.

41" Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye? 42" Or how can you say to your brother, 'Brother, let me take out the speck that is in your eye,' when you yourself do not see the log that is in your own eye?
"You hypocrite, first take the log out of your own eye, and then you will see clearly to take out the speck that is in your brother's eye.

b. All True Prayer Will Be Answered (7:7-11) or Varying Method In Prayer

The Command (Personal Appropriation) 7" Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you.

"Asking" means, choosing, willing
"Seeking" means, hunting, Research
"Knocking" means, Perseverance, in spite of barriers.

The Reason, or (Universal Law) 8" For every one who asks receives, and he who seeks finds, and to him who knocks it will be opened.

An Illustration 9" Or what man of you
Human Fathers, if his son asks him for a loaf,
 will give him a stone?
 10 Or if he asks for a fish,
 will give him a serpent?

Our Divine Father, 11" If you then, who are evil,
 know how to give good gifts to your children,
 how much more will your Father who is in heaven
 give good things to those who ask him?

c. A Practical Universal Rule of Conduct Towards Others (7:12)

The Golden Rule 12" So whatever you wish that men would do to you,
of Conduct do so to them; (Cf. 6:31)
 for this is the law and the prophets.

d. The Essential Dangers of the Christian Life (7:13-27)

(a) The Inherent Danger (13-14)

Heedless drifting 13" Enter by the narrow gate;
is Easy, for the gate is wide and the way is easy,^a
But Ruinous that leads to destruction,
 and those who enter by it are many.
Creative Effort 14 For the gate is narrow and the way is hard
Is Difficult, that leads to life,
But Rewarding and those who find it are few.

(b) The Danger from False Teachers (15-20)

How 15" Beware of false prophets, (Mt. 21:11, p. 198)
False Teachers who come to you in sheep's clothing
Come but inwardly are ravenous wolves.

How To 16" You will know them by their fruits.
Detect Them,
The General Law, Are grapes gathered from thorns, or figs from thistles? Lk. 6:43-45

It is 17 So, every sound tree bears good fruit, 43" For no good tree bears bad fruit,
Universally True, but the bad tree bears evil fruit. nor again does a bad tree bear good fruit;

It is 18" A sound tree cannot bear evil fruit, (Mt. 12:33, p. 72)
Necessarily True nor can a bad tree bear good fruit.

It is 19" Every tree that does not bear good fruit
Fatally True is cut down and thrown into the fire.

So It Is A 20" Thus you will know them 44" for each tree is known by its own fruit.
Dependable Rule. by their fruits. (v. 16)
 For figs are not gathered from thorns,
 nor are grapes picked from a bramble bush.

Good Deeds 45" The good man out of the good treasure of his heart
and Good Words produces good,
Come From and the evil man out of his evil treasure
Right Inner Attitudes produces evil;
 (Cf. Mt. 12:34, p. 72) for out of the abundance of the heart his mouth speaks.

(c) The Danger of Self-Deception (Mt. 7:21-27; Lk. 6:46-49)

46" Why do you call me 'Lord, Lord,'
 and not do what I tell you?
Loud Profession 21" Not every one who says to me,
vs. 'Lord, Lord,'
Obeys shall enter the kingdom of heaven,
The Will of God but he who does the will of my Father who is in heaven.

^aSome ancient authorities read for the way is wide and easy.

Doing Iniquity Is Fatal to Eternal Destiny ^{Mt.} 22" On that day many will say to me,
'Lord, Lord, did we not prophesy in your name,
and cast out demons in your name,
and do many mighty works in your name?' (Lk. 13:25-27, p. 152)
23" And then will I declare to them,
'I never knew you;
depart from me, you evil doers.

(d) The Danger of Hearing and Not Doing

<p><i>An Illustration</i> <i>A Wise Builder</i></p>	<p>24" Every one then who hears these words of mine and does them will be like a wise man who built his house</p> <p>upon the rock;</p> <p>25" and the rain fell, and the floods came, and the winds blew and beat upon that house, but it did not fall, because it had been founded on the rock.</p> <p><i>A Foolish Builder</i> 26" And every one who hears these words of mine and does not do them will be like a foolish man who built his house upon the sand.</p> <p>27" And the rain fell, and the floods came, and the winds blew and beat against that house, and it fell; and great was the fall of it."</p>	<p>47" Every one who comes to me and hears my words and does them, I will show you what he is like: 48he is like a man building a house, who dug deep, and laid the foundation upon rock;</p> <p>" and when a flood arose, the stream broke against that house, and could not shake it, because it had been well built.*</p> <p>49" But he who hears and does not do them is like a man who built a house on the ground without a foundation; against which the stream broke, and immediately it fell, and the ruin of that house was great."</p>
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The Immediate Effect of the Sermon On the Mount

The People Are Startled At Christ's Authoritative Teaching 28And when Jesus finished these sayings,
the crowds were astonished at his teaching,
29for he taught them as one who had authority,
and not as their scribes.

(4) Jesus Returns to Capernaum and Heals the Centurion's Servant. § 62

Mt. 8: 1, 5-13

Jesus Returns To Capernaum 1When he came down from the mountain
great crowds followed him;

A Roman Captain Appeals for Help 5As he entered Ca-per'na-um,

Lk. 7:1-10

1After he had ended all his sayings
in the hearing of the people

he entered Ca-per'na-um.
2Now a centurion had a slave
who was dear^b to him,
who was sick and at the point of death.
3When he heard of Jesus,

*Some ancient authorities read founded upon the rock.
^bOr valuable.

YOU CAN REMEMBER "The Sermon on the Mount" if you will note carefully the outline that is followed on pp.56-66, and here recapitulated on page 66. "THE SERMON ON THE MOUNT - A. The Righteousness of the Sons of the Kingdom of God; B. Christian Righteousness In The Four Essential Relationships of Life; and C. The Essential Difficulties and Dangers of Christian Righteousness.

His Servant
Is Sick
He Sends
to Jesus
for Help

a centurion came forward to him,
beseeching him
and saying,
"Lord, my servant is lying paralyzed
at home
in terrible distress."

he sent to him elders of the Jews,
asking him
to come and heal his slave.
And when they came to Jesus,
they besought him earnestly, saying,
"He is worthy to have you
do this for him,
for he loves our nation,
and he built us our synagogue."

Jesus Is
Going to
Heal Him

And he said to him,
"I will come and heal him."

He Sends a
Message
To Jesus :

But the centurion answered him,
"Lord,
I am not worthy
to have you come under my roof;

And Jesus went with them.
When he was not far from the house,
the centurion sent friends to him,
saying to him,
"Lord, do not trouble yourself,
for I am not worthy
to have you come under my roof;

His Humility

His Faith

His Illustration
from Experience

but only say the word,
and my servant will be healed.

"For I am a man under authority,
with soldiers under me;
and I say to one, 'Go,'
and he goes,
and to another, 'Come,'
and he comes,
and to my slave, 'Do this,'
and he does it."

therefore I did not presume
to come to you.
But say the word,
and let my servant be healed.

"For I am a man set under authority,
with soldiers under me;
and I say to one, 'Go,'
and he goes;
and to another, 'Come,'
and he comes;
and to my slave, 'Do this,'
and he does it."

Jesus
Marvels

When Jesus heard him,
he marveled, (Contrast Mt. 13:58)

When Jesus heard this
he marveled at him,

At His Faith
And Comments
About It

and he said to those
who followed him,
"Truly, I say to you,
not even in Israel
have I found such faith.

and turned and said to the multitude
that followed him,
"I tell you
not even in Israel
have I found such faith."

He Predicts
Gentile Acceptance

I tell you,
many will come
from east and west (Mal. 1:11)
and will sit at table with Abraham, and Isaac, and Jacob (Lk. 13:28-29, p. 152)
in the kingdom of heaven,

And Jewish
Apostacy

while the sons of the kingdom **JEW**
will be thrown into the outer darkness;
there men will weep (Mt. 13:42; 22:13; 24:51; 25:30; Lk. 13:28)
and gnash their teeth."

He Speaks
A Healing Word

And to the centurion Jesus said,
"Go;
be it done for you as you have believed." (Mt. 9:22, 29; Mk. 10:52, p. 174; Lk. 7:50)

The Servant
Is Cured;
They Find,
On Return.

And the servant was healed at that very moment.

And when those who had been sent
returned to the house,
they found the slave well.

^aSome ancient authorities read With no one.

(1) A Widow's Son Is Restored to Life. § 63

Lk. 7:11-17

*Jesus With a Multitude
Journeys to Nain***

¹¹Soon afterward^a he went to a city called Na'in,
and his disciples and a great crowd went with him.

*He Meets
A Funeral
At The
City Gate*

¹²As he drew near to the gate of the city,
behold, a man who had died was being carried out,
the only son of his mother, and she was a widow;
and a large crowd from the city was with her.

*He Comforts
the Widow*

¹³And when the Lord saw her, he had compassion on her
and said to her, "Do not weep."

*He Stops
The Procession
He Raises the Dead*

¹⁴And he came and touched the bier,
and the bearers stood still.
And he said, "Young man, I say to you, arise."

¹⁵And the dead man sat up,
and began to speak.

*He Gives the Son
To His Mother*

And he gave him to his mother.

*The People
Are Awed*

¹⁶Fear seized them all;
and they glorified God, saying,
"A great prophet has arisen among us!" and
"God has visited his people!"

*The News
Spreads Far
and Wide*

¹⁷And this report concerning him
spread through the whole of Judea, and all the surrounding country.

(2) John the Baptist Sends Messengers to Jesus. § 64

Mt. 11:2-6

Lk. 7:18-23

*John Hears of
Jesus' Doings*

²Now when John heard in prison
about the deeds of the Christ,

¹⁸The disciples of John told him of all these things.

*He Sends Men
to Jesus*

he sent word by his disciples
and said to him,

¹⁹And John, calling to him two of his disciples,
sent them to the Lord,
saying,

"Are you he who is to come,
or shall we look for another?"

*They Come
to Jesus*

²⁰And when the men had come to him, they said,
"John the Baptist has sent us to you, saying,
'Are you he who is to come,
or shall we look for another?'"

*They State
Their Errand*

"Are you he who is to come,
or shall we look for another?"

*They Hear Him Teach
They See Him Heal*

²¹In that hour he cured many
of diseases and plagues and evil spirits,
and on many that were blind he bestowed sight.

*Jesus Answers
John's Question
By Many
Miracles*

⁴And Jesus answered them,
"Go and tell John
what you hear and see:
⁵the blind receive their sight
and the lame walk,
lepers are cleansed
and the deaf hear,
and the dead are raised up,
and the poor have good news
preached to them.

²²And he answered them,
"Go and tell John
what you have seen and heard:
the blind receive their sight,
the lame walk,
lepers are cleansed,
and the deaf hear,
the dead are raised up,
the poor have good news
preached to them.

*By The Message
He Preaches,*

*And by A
Mild Rebuke*

⁶And blessed is he
who takes no offense at me."

²³And blessed is he
who takes no offense at me!"

.....

^aSome ancient authorities read next day.

^{*}For the journey Through Southern Galilee we follow the order of Luke because Mark omits these events altogether (see Mk. 3:19) and Matthew gives them only in part (see Mt. 11:2-29).

^{**}See Map, p.50.

(a) What Jesus Thinks of John. Jesus Speaks to the Crowds Concerning John;	7As they went away, Jesus began to speak to the crowds concerning John: "What did you go out into the wilderness to behold? a reed shaken by the wind?"	24When the messengers of John had gone, he began to speak to the crowds concerning John: "What did you go out into the wilderness to behold? A reed shaken by the wind?"
Not A Fickle Man, Not an Ostentatious One,	8" Why then did you go out? To see a man ^a clothed in soft raiment? Behold, those who wear soft raiment are in kings' houses.	25" What then did you go out to see? A man clothed in soft raiment? Behold, those who are gorgeously apparelled and live in luxury are in kings' courts.
Not Merely a Prophet, But Much More.	9" Why then did you go out? To see a prophet? Yes, I tell you, and more than a prophet.	26" What then did you go out to see? A prophet? Yes, I tell you, and more than a prophet.
He Is to Introduce the Messiah,	10" This is he, of whom it is written, 'Behold, I send my messenger before thy face, who shall prepare thy way before thee.'	27" This is he of whom it is written, (Mal. 3:1) 'Behold, I send my messenger before thy face, who shall prepare thy way before thee.'
The Unparalleled Greatness Of His Mission As a Prophet,	11" Truly, I say to you, among those born of women there has risen no one greater than John the Baptist; yet he who is least [*] in the kingdom of heaven ^{John 2:240} is greater than he. (Lk. 7:28)	28" I tell you, among those born of women none is greater than John; yet he who is least [*] in the kingdom of God is greater than he."
(b) How John was Received,-	12" From the days of John the Baptist until now the kingdom of heaven has suffered violence, ^c	(Cf. Lk. 16:16, p. 158)
By the populace, (Mt. 21:31-32, p. 184)	and men of violence take it by force.	29(When they heard this all the people and the tax collectors justified God, having been baptized with the baptism of John;
By the Religious Aristocracy, Even Though His Coming Had Often Been Prophesied Culminating in Malachi 4:5-6	13For all the prophets and the law prophesied until John; 14and if you are willing to accept it, he is Elijah who is to come. (Lk. 1:17, p. 11; Mt. 11:10-13, p. 110)	30but the Pharisees and the lawyers rejected the purpose of God for themselves, not having been baptized by him.) (Cf. Lk. 16:16, p. 158)
(c) Their Arbitrary Rejection of Both John and Jesus Like Pouting Children,	15[He who has ears to hear, ^d let him hear. 16But to what shall I compare this generation? It is like children sitting in the marketplaces and calling to their playmates, 17'We piped to you, and you did not dance; we wailed, and you did not mourn.' 18For John came neither eating nor drinking, and they say, 'He has a demon;' 19the Son of man came eating and drinking, and they say, 'Behold, a glutton and a drunkard, a friend of tax-collectors and sinners!' Yet wisdom is justified by her deeds." ^e	31" To what then shall I compare the men of this generation, and what are they like? 32" They are like children sitting in the marketplace and calling to one another, 33" For John the Baptist has come eating no bread and drinking no wine; and you say, 'He has a demon.' 34" The Son of man has come eating and drinking; and you say, 'Behold, a glutton and a drunkard, a friend of tax-collectors and sinners!' 35Yet wisdom is justified by all her children.
Playing Wedding and Funeral Thus John was Rejected and So Also was Jesus Such Conduct is not Justifiable		

^aor "What then did you go out to see? A man. ^bMany ancient authorities read "What then did you go out to see? A prophet? ^cor has been coming violently. ^dSome ancient authorities omit to hear. ^eMany ancient authorities read children ^fbut little, Greek lesser. [For Mt. 11:20-30 see § 134, p. 147]

<i>Jesus Is Dining With a Pharisee</i>	³⁶ One of the Pharisees asked him to eat with him, (Compare §§ 130,139) and he went into the Pharisee's house, and sat at table.
<i>A Reclaimed Sinner Shows Her Unbounded Love By Anointing Jesus.</i>	³⁷ And behold, a woman of the city, who was a sinner, when she learned that he was sitting at table in the Pharisee's house, brought an alabaster flask of ointment, ³⁸ and standing behind him at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment.
<i>Prejudice Misconstrues Her Act</i>	³⁹ Now when the Pharisee who had invited him saw it, he said to himself, "If this man were a prophet, he would have known who and what sort of woman this is who is touching him, for she is a sinner."
<i>Jesus Explains Her Conduct</i>	⁴⁰ And Jesus answering said to him, "Simon, I have something to say to you." And he answered, "What is it, Teacher?"
<i>(a) By a Parable,</i>	⁴¹ "A certain creditor had two debtors; one owed five hundred denarii, and the other fifty. ⁴² "When they could not pay, he forgave them both. Now which of them will love him more?"
	⁴³ Simon answered, "The one, I suppose, to whom he forgave more." And he said to him, "You have judged rightly."
<i>(b) And Its Application,</i>	⁴⁴ Then turning toward the woman he said to Simon, "Do you see this woman? "I entered into your house, you gave me no water for my feet, but she has wet my feet with her tears and wiped them with her hair. ⁴⁵ You gave me no kiss, but from the time I came in she has not ceased to kiss my feet. ⁴⁶ You did not anoint my head with oil, but she has anointed my feet with ointment.
<i>(c) The Conclusion,</i>	⁴⁷ "Therefore I tell you, her sins, which are many, are forgiven, for she loved much; but he who is forgiven little, loves little."
<i>Jesus Comforts The Woman</i>	⁴⁸ And he said to her, "Your sins are forgiven."
<i>The Guests Are Astonished</i>	⁴⁹ Then those who were at table with him began to say among themselves, "Who is this who even forgives sins?"
<i>Jesus Speaks A Final Word To The Woman</i>	⁵⁰ And he said to the woman, "Your faith has saved you; Go in peace."

(5) Jesus Has Women Helpers in His Work. § 67

Lk. 8:1-3

<i>The Work of Jesus is Supported By Women Who Attend Him</i>	¹ Soon afterward he went on through cities and villages, preaching and bringing the good news of the kingdom of God. And the twelve were with him, ² and also some women who had been healed of evil spirits and infirmities: Mary, called Mag'da-lene, from whom seven demons had gone out, ³ and Jo-an'na, the wife of Chu'za, Herod's steward, and Susanna, and many others, who provided for them ^a out of their means.
---	---

^aMany ancient authorities read him.

(Mk. 3:19b-5:20; Mt. 8:28-34; 12:22-13:53; Lk. 8:4-39)

(1) Jesus' Friends Say He Is Beside Himself. § 68

Mk. 3:19b-21

*Jesus Comes Home*19^bThen he went home,**He is Teaching
in the Synagogue
at Home.*20And the crowd came together again,
so that they could not even eat.*His Friends Think
He is Crazy*21And when his friends heard it,
they went out to seize him,
for they said,
"He is beside himself."

(2) Scribes and Pharisees Say His Power is From the Devil.** § 69

Mt. 12:22-45

Mk. 3:22-30 (Cf. Lk. 11:14-26 and footnote; p.139)

*A Pitifully
Helpless Man*22Then a blind and dumb demoniac
was brought to him,*Is Brought.
He is Marvelously
Healed*and he healed him,
so that the dumb man spoke and saw.*The Crowds
Are Amazed*23And all the people were amazed, and said,
"Can this be the Son of David?"*The Jealous
Scribes*24But when the Pharisees heard it
they said,22And the scribes who came down from Jerusalem***
said,*Attribute
His Miraculous
Power
to the Devil.*"It is only by Be-el'ze-bub,^a
the prince of demons,
that this man casts out demons.""He is possessed by Be-el'ze-bub,^a and
by the prince of demons
he casts out the demons."*The Reply of Jesus to This Charge**Jesus Refutes
Their Charge*25Knowing their thoughts
he said to them,23And
he called them to him,
and said to them in parables,
"How can Satan cast out Satan?"*a. His First
Argument,*"Every kingdom
divided against itself24If a kingdom
is divided against itself,
that kingdom cannot stand.is laid waste,
And no city or house
divided against itself
will stand,25" And if a house
is divided against itself,
that house will not be able to stand.26" And if Satan
casts out Satan
he is divided against himself;
how then will his kingdom stand?26" And if Satan
has risen up against himself
and is divided,
he cannot stand,
but is coming to an end.*b. His Second
Argument*27" And if I cast out demons by Be-el'ze-bub,^a
by whom do your sons cast them out?
Therefore they shall be your judges.

*i.e., to Capernaum. **This explanation of His miraculous power was several times repeated. They could not deny His superhuman power; so they attempted to discredit it. (Cf. Mt. 9:34; Lk. 11:14-36; Jn. 8:48; 10:20-21)

***These officials were seeking a chance to kill Him (as John 5:18 says), and had followed him like blood hounds, from place to place (Mk.2:23:2-6).

^aGreek Beelzebul.

	<i>Mt.</i>	
<i>A Practical Corollary,</i>	28 ⁴⁴ But if it is by the Spirit of God (<i>Lk. 11:20, p. 140</i>) that I cast out demons, then the kingdom of God has come upon you. <i>Mk.</i>	
<i>c. A Third Argument-</i>	29 ⁴⁴ Or how can one enter a strong man's house and plunder his goods, unless he first binds the strong man? Then indeed he may plunder his house.	27 ⁴⁴ But no one can enter a strong man's house and plunder his goods, unless he first binds the strong man; then indeed he may plunder his house.
<i>Satan, Instead of Helping me, Fights me.</i>	30 ⁴⁴ He who is not with me (<i>Cf. Mk. 9:40, p. 115</i>) is against me, and he who does not gather with me scatters.	
<i>Then Jesus Warns Them</i>	31 ⁴⁴ Therefore I tell you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven.	28 ⁴⁴ Truly, I say to you, all sins will be forgiven the sons of men, and whatever blasphemies they utter;
<i>About Blasphemy Against The Holy Spirit</i>	32 ⁴⁴ And whoever says a word against the Son of man will be forgiven; but whoever speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come.	29 ⁴⁴ but whoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of the eternal sin" —
<i>For That Would Be "Eternal Sin"</i>		30 ⁴⁴ for they had said, "He has an unclean spirit."
<i>Why They Say Such Things</i>	33 ⁴⁴ Either make the tree good, and its fruit good; or make the tree bad, and its fruit bad; (<i>Mt. 7:18, p. 65</i>) for the tree is known by its fruit.	
<i>Evil Words Come Out of Evil Hearts,</i>	34 ⁴⁴ You brood of vipers! (<i>Mt. 9:7, p. 23</i>) how can you speak good, when you are evil? For out of the abundance of the heart the mouth speaks. (<i>Cf. Lk. 7:45, p. 65</i>)	
<i>and so</i>	35 ⁴⁴ The good man out of his good treasure brings forth good, and the evil man out of his evil treasure brings forth evil.	
<i>We Shall Be Judged For Evil Words Also.</i>	36 ⁴⁴ I tell you on the day of judgment men will render account for every careless word they utter; 37 ⁴⁴ for by your words you will be justified, and by your words you will be condemned."	
<i>Then The Scribes Demand A Sign from Heaven.</i>	Demanding a Sign From Heaven (<i>Cf. § 99, p. 106; Lk. 11:29-30, p. 140; Jn. 2:18-22, p. 31</i>)	
<i>Jesus Replies that Their Demand Shows Moral Perversity He Points</i>	38 ⁴⁴ Then some of the scribes and Pharisees said to him, "Teacher, we wish to see a sign from you." 39 ⁴⁴ But he answered them, "An evil and adulterous generation seeks a sign; but no sign shall be given to it except the sign of the prophet Jonah."	RESURRECTION IS ONLY SIGN GIVEN

*RSV inserts *an*. Jesus does not here speak of any one specific sin, but of persistence in sin to the point of moral reprobacy, or moral suicide, when it is no longer possible to repent. As Heb. 6:6 says, "It is impossible to get them to repent" . And no sin is forgivable without repentance.

To The Resurrection 40⁴⁰ For as Jonah was three days and three nights in the belly of the whale,
As The All-sufficient Sign. so will the Son of man be three days and three nights in the heart of the earth.
Then Jesus Shows The Enormity of The Guilt of That Generation In Rejecting Him. 41⁴¹ The men of Nin'e-veh will arise at the judgment with this generation and condemn it; for they repented at the preaching of Jonah, and behold, something greater than Jonah is here.
 42⁴² The queen of the south will arise at the judgment with this generation and condemn it; for she came from the ends of the earth to hear the wisdom of Solomon; and behold, something greater than Solomon is here.
He Illustrates by A Parable 43⁴³ When the unclean spirit has gone out of a man, he passes through waterless places seeking rest, but he finds none.
 44⁴⁴ Then he says,
 'I will return to my house from which I came.'
 And when he comes he finds it empty, swept, and put in order.
He Says It Applies To That Generation, They Are Worse Than Before. 45⁴⁵ Then he goes and brings with him seven other spirits more evil than himself, and they enter and dwell there; and the last state of that man becomes worse than the first.
 "So shall it be also with this evil generation."

(3) Jesus' Relatives Interfere. § 70

Mt. 12:46-50

Mk. 3:31-35

Lk. 8:19-21

Jesus' Mother and His Brothers Come to Interfere 46⁴⁶ While he was still speaking to the people, behold, his mother and his brothers
 31³¹ And his mother and his brothers came;
 19¹⁹ Then * his mother and his brothers came to him, but they could not reach him for the crowd.
They Call For Him stood outside, asking to speak to him.^a
 and standing outside
 they sent to him and called him.
 32³² And a crowd was sitting about him;
The Crowd Tell Him About It (See footnote) and they said to him,
 "Your mother and your brothers^b are outside, asking for you."
 20²⁰ And he was told, "Your mother and your brothers are standing outside, desiring to see you."
He Replies 48⁴⁸ But he replied to the man who told him, the Question
 "Who is my mother, and who are my brothers?"
 33³³ And he answered, "Who are my mother and my brothers?"
 34³⁴ And looking around on those who sat about him,
The Object Lesson 49⁴⁹ And stretching out his hand towards his disciples, he said,
 "Here are my mother and my brothers!
 he said,
 "Here are my mother and my brothers!
 "My mother and my brothers are those who hear
The Deepest Basis of Kinship Is Pointed Out 50⁵⁰ For whoever does the will of my Father in heaven is my brother, and sister, and mother."
 35³⁵ "Whoever does the will of God is my brother, and sister, and mother."
 the word of God and do it.

^aSome ancient authorities insert verse 47. Some one told him, "Your mother and your brothers are standing outside asking to speak to you." ^bSome early authorities add and your sisters. *Or Now.

Mt. 13:1-53

Mk. 4:1-34

Lk. 8:4-18

The Occasion

The Setting That same day Jesus went out of the house

(See also
Mt. 13:36
Mk. 4:33-34) and sat beside the sea.
And great crowds gathered about him,

so that he got into a boat and sat there; and the whole crowd stood on the beach.

Again he began to teach beside the sea. And a very large crowd gathered about him,

so that he got into a boat and sat in it on the sea; and the whole crowd was beside the sea on the land.

And when a great crowd came together people from town after town came to him,

He Speaks Many Parables And he told them many things in parables, saying:

The Teaching And he taught them many things in parables,

he said in a parable:

The Parable of the Sower

The Parable of the Sower:

and in his teaching he said to them:

Listen!

"A sower went out to sow. A sower went out to sow.

1. Seeds Upon the Wayside Are Trampled On And Eaten Up

And as he sowed, some seeds fell along the path, and the birds came and devoured them.

And as he sowed, some seed fell along the path and the birds came and devoured it.

"A sower went out to sow his seed; and as he sowed, some fell along the path, and was trodden underfoot, and the birds of the air devoured it.

2. Seeds Upon Rocky Ground Make A Quick Growth But Soon Are Withered

"Other seeds fell on rocky ground, where they had not much soil, and immediately they sprang up, since they had no depth of soil,

Other seed fell on rocky ground, where it had not much soil, and immediately it sprang up, since it had no depth of soil;

"And some fell on the rock;

and as it grew up,

but when the sun rose they were scorched; and since they had no root they withered away.

and when the sun rose it was scorched, and since it had no root it withered away.

it withered away, because it had no moisture.

3. Seeds Among Thorns Are Choked Out

"Other seeds fell upon thorns, and the thorns grew up and choked them.

Other seed fell among thorns and the thorns grew up and choked it, and it yielded no grain.

"And some fell among thorns; and the thorns grew with it and choked it.

4. Seeds In Good Soil Grow

"Other seeds fell on good soil and brought forth grain,

And other seeds fell into good soil and brought forth grain, growing up and increasing and yielding thirtyfold and sixtyfold and a hundredfold."

"And some fell into good soil

and grew, and yielded

a hundredfold."

According to The Strength of the Soil

some a hundredfold, some sixty, some thirty.

The Appeal

for Understanding "He who has ears, let him hear."
(Cf. v. 16-17)

And he said,

"He who has ears to hear, let him hear."

As he said this, he called out, "He who has ears to hear, let him hear."

^aSome ancient authorities add here and in verse 43 to hear.

Why Jesus Teaches By Parables

	Mt.	Mk.	Lk.
They Ask Why He Speaks in Parables	10 Then the disciples came, and said to him, "Why do you speak to them in parables?"	10 And when he was alone, those who were about him with the twelve asked him concerning the parables.	9 And when his disciples asked him what this parable meant,
His Answer:	11 And he answered them	11 And he said to them,	10 he said,
(a) To Reveal to Those Who Are Ready to Hear	"To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given."	"To you has been given the secret of the kingdom of God, but for those outside everything is in parables;	"To you it has been given to know the secrets of the kingdom of God; but for others they are in parables,
According to A Psychological Principle)	12 "For to him who has will more be given, and he will have abundance; but from him who has not, even what he has will be taken away. 13 This is why I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand.	(Cf. Mk. 4:24-25) 12 "so that they may indeed see but not perceive, and may indeed hear but not understand;	PURPOSE OF PARABLES is Two Fold 1. To REVEAL 2. To HIDE "so that seeing they may not see, and hearing they may not understand.
(b) And to Conceal From Those Who Are Not Ready	14 "With them indeed is fulfilled the prophecy of Isaiah which says: 'You shall indeed hear but never understand, and you shall indeed see but never perceive. 15 For this people's heart has grown dull, and their ears are heavy of hearing, and their eyes they have closed, lest they should perceive with their eyes, and hear with their ears, and understand with their heart, and turn for me to heal them.'	(Atrophy through disuse. Cf. another example in Jn. 5:44,47) Mk. 15 turn again and be forgiven."	
Isaiah Had Understood This, (Is. 6:9-10) Why Some Cannot Understand (See Mk. 4:24-25)	Under- standing Brings Blessing As Prophets and Saints of Old Discerned	16 "But blessed are your eyes, for they see, (Cf. v.9) and your ears, for they hear. 17 "Truly, I say to you, many prophets and righteous men longed to see what you see, and did not see it, and to hear what you hear, and did not hear it.	(Cf. Lk. 8:16-18) (Cf. Lk. 10:23-24, p.174)

Jesus Explains The Parable of The Sower.

Christ's Own Interpretation of the Parable of The Sower!	13 And he said to them, "Do you not understand this parable? How then will you understand all the parables?	11 "Now the parable is this: The seed is the word of God.
	14 "Hear then the parable of the sower.	12 "The ones along the path
		15 And these are the ones along the path where the word is sown;
	16 "When they hear, and does not understand it, the evil one comes and snatches away	17 "When they hear, are those who have heard; then the devil comes and takes away
The Way Side		

^{Mt.}
what^{is} sown
in his heart;

^{Mk.}
the word which is sown
in them.

^{Lk.}
the word
from their hearts,
that they may not believe
and be saved.

this is what was sown
along the path.

*The
Rocky
Places*

20 " As for
what was sown
on rocky ground,
this is he who
hears the word
and immediately
receives it with joy;

16 " And these in like manner
are the ones
sown upon the rocky ground,
who,
when they hear the word,
immediately
receive it with joy;

13 " And
the ones on the rock
are those who,
when they hear the word,
receive it with joy;

21 " yet he has no root
in himself,
but endures for a while,
and when tribulation or
persecution arises
on account of the word,
immediately he falls away.^a

17 " and they have no root
in themselves,
but endure for a while;
then, when tribulation or
persecution arises
on account of the word,
immediately they fall away.^a

" but these have no root,
they believe for a while
and in time of temptation
fall away.

*The
Thorny
Places*

22 " As for what
was sown among thorns,
this is he who hears
the word,

18 " And others are the ones
sown among thorns;
they are those who hear
the word,

14 " And as for
what fell among the thorns,
they are those who hear,

but the cares of the world
and the delight in riches
choke the word,
and it proves unfruitful.

19 " but the cares of the world,
and the delight in riches,
and the desire for other things,
enter in and choke the word,
and it proves unfruitful.

but as they go on their way
they are choked
by the cares
and riches
and pleasures of life,
and their fruit does not mature.

*The
Good
Soil*

23 " As for
what was sown on good soil,
this is he
who hears the word *
and understands it;*

20 " But those that were sown
upon the good soil
are the ones
who hear the word
and accept it *

15 " And as for that
in the good soil,
they are those who, *
hearing the word,

(1) An Honest
And a Good

Heart

(2) Hear

(3) Under

stand

(4) Accept

(5) Hold

Fast

(6) Until

They Bear Fruit

(7) In Patience

Further
Comments

What Lamps
Are For

The Reason
For
Secrecy

Is
More Effectual :
Publicity
Personal
Responsibility
for What and
How
We Hear

he indeed bears fruit,
and yields,
in one case a hundredfold,
in another sixty,
and in another thirty."

and bear fruit,
thirtyfold and sixtyfold
and a hundredfold."

hold it fast *
in an honest and good heart, *
and bring forth fruit
with patience. "

The Use of Parables

Lk.

(Cf. Mt. 5:15; 11:33, p. 140)

16 " No one after lighting a lamp
covers it with a vessel, or puts it under a bed,
but puts it on a stand,
that those who enter may see the light.

17 " For nothing is hid
that shall not be made manifest,
nor anything secret

that shall not be known
and come to light.

^{Mk.}
21 And he said to them,
" Is a lamp brought in^b

to be put under a bushel, or under a bed,
and not on a stand?

22 " For there is nothing hid,
except to be made manifest;
nor is anything secret,

except
to come to light.

23 " If any man has ears to hear,
let him hear."

24 And he said to them,
" Take heed
what you hear;

18 " Take heed then
how you hear;

^aOr stumbles. or stumble. ^bor lighted.

*These seven conditions summarize all four gospels and give a complete program, analysing and explaining why some are fruitful and others are not. Test it out and see.

And
The Result

(Compare Mt.v.15,
"Why He Teaches
by Parables"
p. 75)

Mk.
the measure you give
will be the measure you get,
and still more will be given you.

25 "For to him who has
will more be given;
and from him who has not,
even what he has
will be taken away."

Lk.
"for to him who has
will more be given,
and from him who has not,
even what he thinks that he has
will be taken away."

The Parable of the Growing Seed

The Parable
of Seed
Growing
Mysteriously

26 And he said,
"The kingdom of God is
as if a man should scatter seed upon the ground,
27 and should sleep and rise night and day,
and the seed should sprout and grow, he knows not how.
28 The earth produces of itself,
first the blade, then the ear,
then the full grain in the ear.
29 But when the grain is ripe,
at once he puts in the sickle, because the harvest has come."

The Parable of the 'Tares', or Weeds

A Man Sows
Good Seed

Mt.
24 Another parable he put before them, saying,
"The kingdom of heaven may be compared to (Cf.v.36f.)
a man who sowed good seed in his field;

His Enemy
Sows Bad Seed

25 "but while men were sleeping,
his enemy came
and sowed weeds among the wheat,
and went away.

The Discovery

26 "So when the plants came up and bore grain,
then the weeds appeared also.

The
Explanation

27 "And the servants^a of the householder came and said to him,
'Sir, did you not sow good seed in your field?
How then has it weeds?'

The Servants
Ask What
to Do

28 "He said to them,
'An enemy has done this.'
29 "The servants^a said to him,
'Then do you want us to go and gather them?'

The Remedy

29 "But he said,
'No;
lest in gathering the weeds you root up the wheat along with them.
30 'Let both grow together until the harvest; (Mt.24:30-31, p.200)
and at harvest time I will tell the reapers, (Rev.14:14-19)
Gather the weeds first
and bind them in bundles to be burned, (vs.36-43)
but gather the wheat into my barn.'"

The Parable of the Mustard Seed

The Tiniest
of Seeds
Grows into
The Greatest
shrub

Mt.
31 Another parable he put before them,
saying,

"The kingdom of heaven
is like a grain of mustard seed
which a man took
and sowed in his field;
32 it is the smallest of all seeds,
but when it has grown,
it is the greatest of shrubs
and becomes a tree,

Mk. (Cf.Lk.13:18,19, p.146)

30 And he said,
"With what can we compare the kingdom of God,
or what parable shall we use for it?

31 "It is like a grain of mustard seed,
which,
when sown upon the ground,
is the smallest of all the seeds on earth;
32 yet when it is sown it grows up
and becomes the greatest of all shrubs,
and puts forth large branches,

.....
^aor slaves.

An Extensive Growth so that the birds of the air come and make nests in its branches." ^{Mt.}
 so that the birds of the air can make nests in its shade." ^{Mk.}

The Parable of the Leaven

Intensive Transforming Growth ³³He told them another parable.
 "The kingdom of heaven is like leaven which a woman took and hid in three measures of meal, till it was all leavened." (Cf. Lk. 13:20-21, p. 146)

Many Other Parables

Many Other Parables ³⁴All this Jesus said to the crowds in parables; indeed he said nothing to them without a parable.
³³With many such parables he spoke the word to them,
³⁴as they were able to hear it; he did not speak to them without a parable,
³⁵This was to fulfill what was spoken by the prophet:^a
 "I will open my mouth in parables, I will utter what has been hidden since the foundation of the world." (Jn. 10:6; 16:25, pp. 132, 219)

Explanations Privately

Retiring to the House ³⁶Then he left the crowds and went into the house.
 but privately to his own disciples he explained everything.

Explaining The Parable of "The Tares," or Weeds And his disciples came to him, saying,
 "Explain to us the parable of the weeds of the field."

(v. 24ff. Mt. 13:13, p. 103) INTERPRETING THE PARABLES

The Sower ³⁷He answered,
 The Field "He who sows the good seed is the Son of man;
 The Good Seed ³⁸the field is the world,
 The Tares and the good seed means the sons of the kingdom;
 The Enemy the weeds are the sons of the evil one,
 The Harvest ³⁹and the enemy who sowed them is the devil;
 The Reapers the harvest is the close of the age,
 and the reapers are angels.

The Harvest (a) Of Weeds ⁴⁰"Just as the weeds are gathered and burned with fire, so will it be at the close of the age.
⁴¹The Son of man will send his angels, and they will gather out of his kingdom all causes of sin and all evil-doers,
⁴²and throw them into the furnace of fire; there men will weep and gnash their teeth.

(b) Of the Good Seed ⁴³"Then the righteous will shine like the sun in the kingdom of their Father.
 "He who has ears, let him hear."

The Parable of the Hidden Treasure

Our total Surrender To Obtain Salvation ⁴⁴"The kingdom of heaven is like treasure hidden in a field, which a man found and covered up; then in his joy he goes and sells all that he has and buys that field.

^aSome ancient authorities read the prophet Isaiah.

1. KNOW CUSTOMS & BACKGROUND
2. DETERMINE ONE CENTRAL TRUTH
3. DETERMINE HOW MUCH OF THE P. THE LORD INTERP.
4. STUDY THE CONTEXT.
 a. WHO - TALKING TO.
 b. SURROUNDING SITUATION
5. DON'T MAKE THE PARABLE
 (v. 50; Mt. 8:12, p. 67) WALK ON ALL FOURS.

[CAUTION: CARRIES P. TO
 FREE, STEP BY STEP]

The Parable of the Merchant Seeking Goodly Pearls

Mt.
Christ's 45 "Again,
Total the kingdom of heaven is like a merchant in search of fine pearls,
Surrender 46 who, on finding one pearl of great value,
To Pro- went and sold all that he had
vide and bought it.
Our
Salvation

PARABLES OF THE

(Post) mill. or R.H.

The Parable of the Drag-Net

The 47 "Again,
Drag-Net the kingdom of heaven is like a net which was thrown into the sea
Full of and gathered fish of every kind;
Bad and 48 when it was full, men drew it ashore
Good and sat down and sorted the good into vessels
but threw away the bad.

OPTIMISTIC (OUR V

1. CATCH OF THE KING

ON EARTH, WORLD

BETTER & BETTER.

Partial 49 "So it will be at the close of the age.
Interpre- The angels will come out
tation and separate the evil from the righteous,
50 and throw them into the furnace of fire;
there men will weep and gnash their teeth.

KINGDOM OF H, NOT T

PESSIMISM (K) OF GOD

What Parables are For
The Use 51 "Have you understood all this?"
of

Par- They said to him,
ables "Yes."

52 And he said to them,
"Therefore every scribe
who has been trained for the kingdom of heaven
is like a householder
who brings out of his treasure what is new and what

1. KINGDOM = GOSPEL

2. KINGDOM = EVIL

is old."

Jesus 53 And when Jesus had finished these parables,
Leaves he went away from there.

OLD COVENANT & NEW

TO GET ON.

(5) Jesus Withdraws Across the Lake
He Stills a Tempest. § 72

Mt. 8:18,23-27

Mk. 4:35-41

Lk. 8:22-25

At Sun- 18 Now when Jesus saw
set great crowds around him,
They
Get Away
by Boat

Across he gave orders
the to go over
Lake to the other side.

35 On that day,
when evening had come,

he said to them,
"Let us go across
to the other side."

22 One day

he got into a boat
with his disciples,
and he said to them,
"Let us go across
to the other side
of the lake."

23 And when he got into the boat
his disciples followed him.

36 And leaving the crowd,

they took him with them,
just as he was,
in the boat.

So they set out,
And other boats were with him.

As They Sail
Jesus
Falls
Asleep

23 and as they sailed
he fell asleep.

A Storm 24 And behold,
Comes there arose a great storm
on the sea,
so that the boat
was being swamped by the waves;

37 And
a great storm of wind arose, a storm of wind came down
on the lake,
and the waves beat into the boat,
so that the boat
was already filling.

And
and they were filling with water,
and were in danger.

"Note that in this case "the kingdom of heaven", is like, not "the pearl of great price," but like
"A merchant seeking goodly pearls," which he purchases in order to sell them again.

Mt.

Mk.

Lk.

but he was asleep.

The Disciples waken Jesus 25 And they went and woke him, saying, "Save, Lord; we are perishing."

26 And he said to them, "Why are you afraid, O men of little faith?"

He Stills The Storm Then he rose and rebuked the winds and the sea;

and there was a great calm.

He Rebukes Their Fears. They Stand in Awe of Him (cf. v. 26)

27 And the men marveled, saying, "What sort of man is this, that even winds and sea obey him?"

38 But he was in the stern, asleep on the cushion; and they woke him and said to him, "Teacher, do you not care if we perish?"

39 And he awoke (v. 40)

and rebuked the wind, and said to the sea, "Peace! Be still!"

And the wind ceased, and there was a great calm.

40 He said to them, "Why are you afraid? Have you no faith?"

41 And they were filled with awe, And they were afraid,

and they marveled, saying to one another, "Who then is this, that even wind and sea obey him?" (Cf. Mk. 1:27)

24 And they went and woke him, saying, "Master, Master, we are perishing!"

And he awoke (v. 25)

and rebuked the wind and the raging waves;

and they ceased and there was a calm.

25 He said to them, "Where is your faith?"

and they marveled, saying to one another, "Who then is this, that he commands even wind and water, and they obey him?"

(6) Jesus Cures the Gadarene Demoniacs.

§ 73

Mt. 8:28-34

Mk. 5:1-16

Lk. 8:26-36

They Arrive in Gerasa 28 And when he came to the other side, to the country of the Gad-a-renes^a,

They Are Met By Two Demoniacs The Men Are Characterized two demoniacs met him, coming out of the tombs,

so fierce that no one could pass that way.

1 They came to the other side of the sea, to the country of the Ger'a-senes.^a

2 And when he had come out of the boat, there met him out of the tombs a man with an unclean spirit,

3 who lived among the tombs;

and no one could bind him any more, even with a chain; 4 for he had often been bound with fetters and chains, but the chains he wrenched apart and the fetters he broke in pieces; and no one had the strength to subdue him. (Cf. vs. 29b)

26 Then they arrived at the country of the Ger'a-senes,^a which is opposite Galilee.

27 And as he stepped out on land, there met him a man from the city who had demons; for a long time he had worn no clothes, and he lived not in a house but in the tombs.

^aSome ancient authorities read Gergesenes; some Gerasenes; some Gadarenes.

Mt.

Mk.

Lk.

⁵Night and day
among the tombs and on the mountains
he was always crying out,
and bruising himself with stones.

The Demoniacs

See Jesus,

They Run

to Him,

Kneel

To Him,

They Beg Him

To Let

Them Alone.

He Commands

Them

To Come Out

They Protest

Jesus

Commands

the Demons

to Come out

Jesus

Asks The Man

His Name

He Says,

"Legion"

Then They Beg

Not to Be

Sent Away

A Large

Herd of

Swine

Is Near

The

Demons

Beg

To Enter

Them

Jesus

Says,

"Go"

The Demons

Come Out,

Enter The

Swine;

and

They

stampede

Down

The Hill

Into

The Lake

.....
^aGreek he.

⁶And when he saw Jesus from afar, ²⁸When he saw Jesus,
he ran he cried out
and worshipped him; and fell down before him,
⁷and crying out with a loud voice, and said with a loud voice,
he said,

"What have you to do with us, "What have you to do with me, "What have you to do with me,
O Son of God? Jesus, Son of the Most High God? Jesus, Son of the Most High God?

I adjure you by God,
do not torment me."

I beseech you,
do not torment me."

⁸For he had said to him,
"Come out of the man,
you unclean spirit!"

²⁹For he had commanded

the unclean spirit
to come out of the man.

(For many a time it had
seized him;
he was kept under guard,
and bound with chains and
fettters,
but he broke the bonds
and was driven by the demon
into the desert.)

⁹And Jesus^a asked him,
"What is your name?"
He replied,
"My name is Legion;
for we are many."

³⁰Jesus then asked him,
"What is your name?"
And he said,
"Legion;"
[him].
for many demons had entered

¹⁰And he begged him eagerly
not to send them
out of the country.

³¹And they begged him
not to command them
to depart into the abyss.

¹¹Now a great herd of swine
was feeding there
on the hillside;

³²Now a large herd of swine
was feeding there
on the hillside;

¹²and they begged him,

and they begged him

"Send us
to the swine,
let us enter them."

to let them
enter these.

¹³So he gave them leave.

And he allowed them.

And the unclean spirits
came out,
and entered the swine;

³³Then the demons
came out of the man
and entered the swine,

and the herd,
numbering about two thousand,
rushed down the steep bank
into the sea,
and were drowned
in the sea.

and the herd
rushed down the steep bank
into the lake
and were drowned.

	Mt.	Mk.	Lk.
The Swineherds Flee And Report	33The herdsmen fled, and going into the city they told everything, and what had happened to the demoniacs.	14The herdsmen fled, and told it in the city and in the country.	34When the herdsmen saw what had happened, they fled, and told it in the city and in the country.
Many Come to See The Demoniacs Who Were cured	34And behold, all the city came out to meet Jesus; and when they saw him,	And people came to see what it was that had happened. 15And they came to Jesus, and saw the demoniac sitting there, clothed and in his right mind, the man who had had the legion; and they were afraid.	35Then people went out to see what had happened, and they came to Jesus, and found the man from whom the demons had gone, sitting at the feet of Jesus, clothed and in his right mind; and they were afraid.
Those Who Had Seen Tell What Had Happened		16And those who had seen it told what had happened to the demoniac and to the swine.	36And those who had seen it told them how he who had been possessed with demons was healed.

(7) Jesus Leaves Their Country. § 74

	Mt. 8:34b	Mk. 5:17-20	Lk. 8:37-39
The People Beg Jesus to Leave	they begged him to leave their neighborhood.	17And they began to beg Jesus ^b to depart from their neighborhood.	37Then all the people of the surrounding country of the Ger'a-senes ^a asked him to depart from them; for they were seized with great fear; so he got into the boat and returned.
Because They Are Afraid			
The Cured Man Asks to Go Along	18And as he was getting into the boat, the man who had been possessed with demons begged him that he might be with him.		38The man from whom the demons had gone begged that he might be with him;
Jesus Tells Him to Go Home and Testify	19But he refused, and said to him, "Go home to your friends, and tell them how much the Lord has done for you, and how he has had mercy on you."		but he sent him away, saying, 39"Return to your home, and declare how much God has done for you."
He Testifies in His Own Country	20And he went away and began to proclaim in the De-cap o-lis how much Jesus had done for him; And all men marveled.		And he went away, proclaiming throughout the whole city how much Jesus had done for him.
What Jesus Had Done For Him			

^aSome ancient authorities read Gadarenes, some Gergesenes.^bGreek him.

(1) Jesus Returns to Capernaum

And Is Welcomed by the Multitudes. § 75

Mt. 9:1

Mk. 5:21

Lk. 8:40

They
Return
to
Capernaum

¹And getting into a boat
he crossed over

The
Multitude
Welcomes
Jesus

and came to his own city.

²¹And when Jesus
had crossed again
in the boat
to the other side,

a great crowd
gathered about him;

⁴⁰Now when Jesus

returned,

the crowd

welcomed him,
for they were all waiting for him.

On The Beach

and he was beside the sea.

[Mt. 9:14-17. Note: for the analysis of these verses and the parallel in Mk. and Lk. see § 55, p. 48]

(2) Jairus Pleads with Jesus to Heal His Daughter. § 76

Mt. 9:18-19

Mk. 5:22-24

Lk. 8:41-42

Just
Then

¹⁸While he was thus speaking*
to them,

Jairus
Comes
To Jesus
and

behold, a ruler came in*

Kneels

Before.

Him

He Tells

of His

Sick

Daughter

and he knelt before him,

saying,
"My daughter

has just died;

And

Pleads

for Help.

but come and lay your hand
on her, so that she may be made well,
and she will live."

Jesus
Goes
with

Jairus.

¹⁹And Jesus rose
and followed him,
with his disciples.

²²Then came

one of the rulers of the synagogue,
Ja'i-rus by name;
and seeing him,
he fell at his feet,

²³and besought him,

saying,
"My little daughter

is at the point of death.

⁴¹And there came

a man named Ja'i-rus,
who was a ruler of the synagogue;

and falling at Jesus' feet

he besought him
to come to his house,

⁴²for he had an only daughter,
about twelve years of age,
and she was dying.

(3) A Woman Touches the Hem of Jesus' Garment. § 77

Mt. 9:20-22

Mk. 5:25-34

Lk. 8:43-48

A Suffer-
ing
Woman
Comes

²⁰And behold, a woman
who had suffered from
a hemorrhage
for twelve years

And a great crowd followed him
and pressed round him.

²⁵And there was a woman
who had had
a flow of blood
for twelve years,

As he went, the people
pressed round him.

⁴³And a woman
who had

a flow of blood
for twelve years* **

*Or up, Mk. 5:21 says, He was beside the sea.

** *Some ancient authorities add and had spent all her living upon physicians. (See v. 26 of Mk.)

She Had
Suffered
Much
Was No Better
But
Grew Worse

²⁶and who had suffered much
under many physicians, (See footnote on p. 83) -
and had spent all that she had,
and could not be healed by anyone,
and was no better
but rather grew worse.

She Presses
Through The Crowd

Behind Jesus

She came up behind him
Touches
Jesus' and touched the fringe
Robe of his garment.

²⁷She had heard
the reports about Jesus,

and came up behind him
in the crowd
and touched
his garment.
⁴⁴came up behind him,
and touched the fringe
of his garment;

She Has
Great Faith ²¹For she said to herself,
"If I only touch his garment,
I shall be made well."

²⁸For she said,
"If I touch even his garments, (Cf. Mk. 6:56, p. 97)
I shall be made well."

She Is Cured
And She (Cf. v. 22c)

Feels It
In Her Body

Jesus

Also Felt

That Healing Power

Had Gone Out

From Him

He Turns

He Asks

Who Touched Him

(a) He

Questions

the Crowd

²²Jesus

turned,

²⁹And immediately
the hemorrhage ceased;
and she felt in her body that
she was healed of her disease.
and immediately
her flow of blood ceased.
(Mt. v. 33; Mk. v. 47)

(Cf. vs. 46 below)

³⁰And Jesus, perceiving in himself
that power
had gone forth from him,
immediately turned about in the crowd,

and said,
"Who touched my garments?" ⁴⁵And Jesus said,
"Who was it that touched me?"

(b) They
All Deny

(c) The
Disciples'
Explain It Away

³¹And his disciples
said to him,
"You see the crowd
pressing around you,
and yet you say,
'Who touched me?'"

When all denied it,
Peter and those who were with him^a
said,
"Master, the multitudes
surround you and press upon you!"

(d) Jesus, However,
Presses
His Question
And Tells
What He Felt

³²And he looked around
to see who had done it.

⁴⁶But Jesus said,
"Some one touched me;
for I perceive
that power has gone forth from me."
⁴⁷And when the woman (v. 46)

(e) The Woman (Cf. v. 29)

Comes Up Trembling
Kneels Before Him
And Confesses
Before The Crowd
What She Had Done
And How Well
She Felt

(Cf. v. 29)

³³But the woman,
knowing what had been done to her,

came in fear and trembling
and fell down before him,
and told him

the whole truth.

saw that she was not hidden,
she came trembling,
and falling down before him
declared
in the presence of all the people
why she had touched him,
and how she had been immediately
healed.

(f) Jesus and seeing her,
Encourages he said,
Her

"Take heart, daughter;
your faith has made you well."

She Is
completely (Mk. 10:52; Lk. 17:19; 18:42;
Mt. 9:29)

cured And instantly the woman was made well. (Cf. v. 29)

³⁴And he said to her,
"Daughter,
your faith has made you well;
go in peace,
and be healed of your disease."

⁴⁸And he said to her,
"Daughter,
your faith has made you well;
go in peace."

(Cf. v. 44b)

^aSome ancient authorities omit and those who were with him.

Mt. 9: 23-26

Mk. 5: 35-43

Lk. 8: 49-56

Special
Messengers
Bring
Bad News
to Jairus

³⁵While he was still speaking,
there came from the ruler's house
some who said,
"Your daughter is dead.
Why trouble the Teacher any further?"

⁴⁹While he was still speaking,
a man from the ruler's house came
and said,
"Your daughter is dead;
do not trouble the Teacher anymore."

Jesus Urges
Him
to Believe
and not
to Fear

³⁶But ignoring^a what they said,
Jesus said to the ruler of the synagogue,
"Do not fear,
only believe."

⁵⁰But Jesus on hearing this
answered him,
"Do not fear;
only believe,
and she shall be well."

Jesus lets
Only Three
Follow

³⁷And he allowed no one to follow him
except Peter and James and
John the brother of James.

They
Reach
the
House
and
Enter

²³And when Jesus came
to the ruler's house

³⁸When they came
to the house of
the ruler of the synagogue,

⁵¹And when he came
to the house

Great
Wailing
Is
Going On

and saw the flute players
and the crowd making tumult,

he saw a tumult
and people weeping
and wailing loudly,

he permitted no one to enter with him
except Peter and John and James,
and the father and mother
of the maiden.

⁵²And all were weeping
and bewailing her;

Jesus
Quiets
the
Tumult

²⁴he said,
"Depart;
for the girl is not dead
but sleeping."

³⁹And when he had entered,
he said to them,
"Why do you make a tumult
and weep?"

but he said,
"Do not weep;

The child is not dead
but sleeping."

for she is not dead
but sleeping."

They
Laugh
at Him

And they laughed at him.

⁴⁰And they laughed at him.

⁵³And they laughed at him,
knowing that she was dead.

He
Clears
the Room
and takes
Two Wit-
nesses

²⁵But when the crowd
had been put outside,

But he put them all outside,
and took the child's father and mother
and those who were with him,
and went in where the child was.

(Cf. v. 51 above)

The Girl
Is
Restored
to Life
Jesus, taking
Her Hand,
Calls to Her,
Her Spirit
Returns,
She
Gets Up
And Walks.
Jesus
Tells Them
To Feed Her

and took her by the hand,
which means,
"Little girl, I say to you,
arise."
And immediately
the girl got up
and walked;
for she was twelve years old.
(Cf. v. 43 below)

⁴¹Taking her by her hand
he said to her,
"Tal'i-tha cu'mi;"
which means,
"Little girl, I say to you,
arise."

⁵⁴But taking her by the hand
he called, saying,

"Child,
arise."

⁴²And immediately
the girl got up
and walked;
for she was twelve years old.
(Cf. v. 43 below)

⁵⁵And
her spirit returned,
and she got up at once.

(Cf. v. 42 above)

And he directed
that something should be
given her to eat.

They Are
Amazed

And immediately they were
overcome with amazement.

⁵⁶And her parents were amazed;

Jesus Charges
Secrecy

⁴³And he strictly charged them
that no one should know this.

but he charged them
to tell no one what had happened.

But
His Fame
Spreads
Went through all that district.

And told them to give her something to eat. (Cf. v. 55)

^aOr overhearing. Many ancient authorities read hearing.

Mt. 9:27-31

Two Blind men
Appeal to Jesus
in the Street

²⁷And as Jesus passed on from there,
two blind men followed him,
crying aloud,
"Have mercy on us, Son of David."

They Follow Him
Into the House

²⁸When he entered the house,
the blind men came to him.

He Arouses
Their Faith

And Jesus said to them,
"Do you believe that I am able to do this?"

They Confess
Their Faith

They said to him,
"Yes, Lord."

He Touches
Their Eyes

²⁹Then he touched their eyes, saying,
"According to your faith be it done to you." (v.21)

They Are Cured

³⁰And their eyes were opened.

Jesus Charges
Secrecy

And Jesus sternly charged them,
"See that no one knows it."

They Publicize
Him Instead

³¹But they went away,
and spread his fame through all that district.

(6) Jesus Cures A Dumb Demoniac. § 80

Mt. 9:32-34

Jesus Comes
Out of the House

³²As they were going away,

A Demoniac
Is Brought

behold, a dumb demoniac was brought to him.

He is Cured

³³And when the demon had been cast out,
the dumb man spoke.

The Crowds
Marvel

And the crowds marveled, saying,
"Never was anything like this seen in Israel."

The Pharisees
Blaspheme

³⁴But the Pharisees said,
"He casts out demons by the prince of the demons." *

.....

*Note how determined these men are to discredit Jesus.

This is the same set Jesus so completely answered and so sternly rebuked in John 5:30-47 (p.53), Mt.12:14 (p.55), and again in Mt.12:22-45 (pp.71-73). Here they are still hounding Jesus about, and pressing the same old charges against Him. They are still doing it much later, in John 8:48-59 (p.128), at the Feast of Tabernacles; and then they break out in mob-violence against Him (p.128 , v.59).

(1) Jesus' Last Visit to Nazareth. § 81 (cf. § 41, p. 38)

Mt. 13:54-58

Mk. 6:1-6a

Jesus Goes out
from Capernaum.
He Arrives in
His Home Town,
Nazareth.

He is Teaching
in the Syna-
gogue,
The People Are
Astonished

⁵⁴And coming to his own country

he taught them in their synagogue,

so that they were astonished,
and said,

"Where did this man get this wisdom

and these mighty works?

Because
They Know Him,

⁵⁵"Is not this the carpenter's Son?

Is not his mother called Mary?

and are not his brothers**

James and Joseph and Simon and Judas?

So They Reject
Him.

⁵⁶"And are not all his sisters with us?
Where then did this man get all this?"

⁵⁷And they took offense^a at him.

Jesus Replies
to Them

But Jesus said to them,

"A prophet is not without honor

except in his own country (Mt. 13:57; Mk. 6:4)

Lk. 4:24; Jn. 4:44)

and in his own house."

His Work
Is Prevented
by Their
Unbelief

⁵⁸And he did not do many mighty works there,
because of their unbelief.

Jesus marvels
At Their Unbelief

¹He went away from there *

and he came to his own country;
and his disciples followed him.

²And on the sabbath
he began to teach in the synagogue;

and many who heard him were astonished,
saying,

"Where did this man get all this?
What is the wisdom given to him?

What mighty works
are wrought by his hands!

³"Is not this the carpenter,

the son of Mary

and brother of**

James and Joseph and Judas and Simon?

"And are not his sisters here with us?"

And they took offense^a at him.

⁴And Jesus said to them,

"A prophet is not without honor,

except in his own country,

and among his own kin,

and in his own house."

⁵And he could do no mighty work there,

except that he laid his hands
upon a few sick people
and healed them.

⁶And he marveled
because of their unbelief.

(2) Jesus' Last Tour Through Galilee. § 82

Mt. 9:35-38

Mk. 6:6b

Jesus Goes
on Tour,
Preaching
and
Healing

³⁵And Jesus went about all the cities
and villages,

teaching in their synagogues

and preaching the gospel of the kingdom,

and healing every disease

and every infirmity.

He Has
Compassion
for the
Shepherdless
Multitude

³⁶When he saw the crowds,

he had compassion for them,

because they were harassed and helpless,

like sheep without a shepherd.

He Appeals
for Helpers
To Reap
The Ripened
Harvest

³⁷Then he said to his disciples,

"The harvest is plentiful,

but the laborers are few;

³⁸Pray therefore the Lord of the harvest

that he send out laborers into his harvest."

And he went about among the villages
teaching.

.....
^aOr stumbled.

^aBecause there was too much excitement in Capernaum.

(See previous section)

**Mt. 1:18; 2:11; 12:46; 13:55; Mk. 3:31; 6:3; Lk. 1:43; 2:33, 48, 51; Jn. 2:1, 5, 12; 7:3, 5, 10; 19:25.

Mt. 10:1, 5-42

Mk. 6:7-13

Lk. 9:1-6

(1) He Calls Them

He Sends Them By Twos
 1And he called to him his twelve disciples.
 [In vs. 2-4 their names are given. See p. 57, § 60.
 Both Mk. and Lk. give their names in that context.]

7And he called to him the twelve, and began to send them out two by two.

1And he called the twelve together.

He Gives Them Both The Right And The Power
 And gave them authority over unclean spirits, to cast them out, and to heal every disease and every infirmity.

He Empowers Them

And gave them authority over the unclean spirits.

And gave them power and authority over all demons and to cure diseases.

(2) He Charges Them

He Gives Them Instructions (a) Where to Go
 5These twelve Jesus sent out, charging them,
 8He charged them "Go nowhere among the Gentiles, and enter no town of the Samaritans, 6but go rather to the lost sheep of the house of Israel.

2And he sent them out

(b) What to Do
 7" And preach as you go, saying, 'The kingdom of heaven is at hand.'

to preach the kingdom of God and to heal.

8" Heal the sick, raise the dead, cleanse lepers, cast out demons. You received without pay, give without pay.

(c) How to Equip Themselves
 9" Take

(Cf. v. 10 below)
 no gold, nor silver, nor copper in your belts; 10no bag for your journey,

to take nothing for their journey

except a staff;

3And he said to them, "Take nothing for your journey,

no staff,

no bread, no bag,

nor bag, nor bread,

no money in their belts, 9but to wear sandals and not put on two tunics.

nor money;

and do not have two tunics.

nor two tunics, nor sandals, nor a staff; for the laborer deserves his food.

(d) How to Proceed
 11" And whatever town or village you enter, find out who is worthy in it,

10And he said to them,

and stay with him until you depart.

"Where you enter a house, stay there until you leave the place."

4" And whatever house you enter, stay there, and from there depart.

12" As you enter the house, salute it.

13And if the house is worthy, let your peace come upon it; but if it is not worthy,

let your peace return to you.

NOT DOCTRINAL

14" And if any one
will not receive you
or listen to your words,

11" And if any place
will not receive you
and they refuse to hear you,

5" And wherever
they do not receive you,

shake off the dust
from your feet

when you leave,
shake off the dust
that is on your feet
for a testimony against them."

when you leave
that town
shake off the dust
from your feet
as a testimony against them."

as you leave that house or town.

The Responsibility
of the Hearers

15" Truly, I say to you,
it shall be more tolerable on the day of judgment
for the land of Sodom and Go-mor'rah
than for that town.

(3) He Warns and Instructs Them

(a) Be Expert
in Meeting
Danger

16" Behold, I send you out
as sheep in the midst of wolves;
so be wise as serpents
and innocent as doves.

17" Beware of men;

(b) Expect
Persecution
by Jewish
and by Gentile
Courts

for they will deliver you up to councils,
and flog you in their synagogues,
and you will be dragged before governors and kings. (Lk. 21:12-13, p. 197)
for my sake,
to bear testimony before them and the Gentiles.

(c) Don't Worry:
The Spirit
of God
Will Help
You

19" When they deliver you up,
do not be anxious how you are to speak (Mk. 13:11; Lk. 21:14-15, p. 198)
or what you are to say;
for what you are to say will be given to you in that hour.
20For it is not you who speak,
but the Spirit of your Father speaking through you. (Cf. Lk. 12:11-12, p. 142)

(d) You Will
Be Persecuted
by All Classes

21" Brother will deliver up brother to death,
and the father his child, (Mk. 13:12, p. 198)
and children will rise against parents
and have them put to death;
22and you will be hated by all for my name's sake.
But he who endures to the end
will be saved.

(e) Flee
When
Necessary

23" When they persecute you in one town,
flee to the next;
for truly, I say to you,
you will not have gone through all the towns of Israel,
before the Son of man comes.

(f) Be Like
The Master

24" A disciple is not above his teacher,
nor a servant^a above his master;
25it is enough for the disciple to be like his teacher,
and the servant^a like his master.
If they have called the master of the house Be-el'ze-bub,^b
how much more will they malign those of his household.

(g) Do Not Fear.
Risk All
For the Gospel
God will Reward

26" So have no fear of them;
for nothing is covered that will not be revealed,
or hidden that will not be known.
27What I tell you in the dark,
utter in the light;
and what you hear whispered,
proclaim upon the housetops.

28" And do not fear those who kill the body
but cannot kill the soul;
rather fear him who can destroy both soul and body in hell.^c

^aOr slave. ^bGreek Beelzebul. ^cGreek Gehenna.

^{*}Sanhedrins, Gk.

Mt.

And

Protect You

29 "Are not two sparrows sold for a penny? (Lk. 12:6-7, p. 142)

And not one of them will fall to the ground without your Father's will.

30 But even the hairs of your head are all numbered.

31 Fear not, therefore;

you are of more value than many sparrows.

GOD NEVER FORGETS YOU

(4) He Warns Converts

32 "So every one who acknowledges me before men,

I also will acknowledge before my Father who is in heaven;

(a) Confessing

and Denying

33 but whoever denies me before men,

I also will deny before my Father who is in heaven.

(b) Dissensions

and Enmity

Inevitable

34 "Do not think that I have come to bring peace on earth;

I have not come to bring peace, but a sword. (Lk. 12:51-53, p. 144)

35 For I have come to set a man against his father,

and a daughter against her mother,

and a daughter-in-law against her mother-in-law;

36 and a man's foes will be those of his own household.

EXCEPTING CHRIST DOES NOT MEAN A BEAD OF ROSES

(c) The Supreme Cost

of Discipleship

and

It's Reward

37 "He who loves father or mother more than me

(Lk. 14:26-27, p. 154)

is not worthy of me;

and he who loves son or daughter more than me

is not worthy of me;

38 and he who does not take his cross and follow me

is not worthy of me.

39 He who finds his life

will lose it,

and he who loses his life for my sake

will find it.

(5) He Promises Rewards

for All Helpers

40 "He who receives you receives me,

(Jn. 12:44-45, p. 195; 14:9-10, p. 215)

and he who receives me

receives him who sent me.

(a) For Helping Christ

41 "He who receives a prophet because he is a prophet

(b) For Helping

Prophets

shall receive a prophet's reward,

and he who receives a righteous man because he is a righteous man

(c) For Helping Saints

shall receive a righteous man's reward.

(d) For Helping

the Little Ones

42 "And whoever gives to one of these little ones

even a cup of cold water

because he is a disciple,

truly, I say to you, he shall not lose his reward." (Cf. Mt. 25:40, 45, p. 204)

(6) They Go Out

They Go

(7) The Work

They Accomplished

Mk.

12 So they went out

and preached that men should repent.

Lk.

6 And they departed

and went through the villages,

preaching the gospel

(Cf. James 5:14f.,)

13 And they cast out many demons,

and anointed with oil many that were sick

and healed them.

and healing everywhere.

(4) Jesus Also Goes Out. § 84

Mt. 11:1

Jesus Goes Out

Also

To Preach

1 And when Jesus had finished

instructing his twelve disciples,

he went on from there

to teach and preach in their cities.

Mt. 14:1-12

Mk. 6:14-29

Lk. 9:7-9

The Excitement and Rumors Stirred up by Jesus' campaign.

Herod
Hears
About
Jesus

¹At that time
Herod the tetrarch
heard about the fame of Jesus;
for Jesus' name had become known.

⁷Now
Herod the tetrarch
heard of all that was done,
and he was perplexed,
because that it was said by some
that John had been raised
from the dead,

His Inter-
pretation

²and he said to his servants, Some^a said,
"This is John the Baptist,
he has been raised from the dead;
that is why these powers
are at work in him."
"John the Baptizer
has been raised from the dead;
that is why these powers
are at work in him."

The Opinion
of Others

¹⁵But others said,
"It is Elijah."
And others said,
"It is a prophet,
like one of the prophets of old."
⁸by some
that Elijah had appeared,
and by others
that one of the old prophets
had risen.

Herod Wants
to See
Jesus

¹⁶But when Herod heard of it
he said,
"John, whom I beheaded,
has been raised."

⁹Herod said,
"John I beheaded;
but who is this

about whom I hear such
things?"

The Story of how Herod Had Killed John The Baptist.

John is
Arrested
Bound
Imprisoned
To Appease
Herodias

³For Herod
had seized John
and bound him
and put him in prison,
for the sake of He-ro'di-as,
his brother Philip's wife;
^b

¹⁷For Herod
had sent and seized John,
and bound him
in prison
for the sake of He-ro'di-as,
his brother Philip's wife;
because he had married her.

And he sought to see him.^a

(Cf. Lk. 3:19-20, p.33)

The
Reason

"Because John said to him,
"It is not lawful
for you to have her."

¹⁸For John had said to Herod,
"It is not lawful
for you to have your brother's wife."

Herod's
Wife Seeks
Revenge

¹⁹And Herodias had a grudge against him,
and wanted to kill him.
But she could not,

But Herod
Is Afraid

²⁰for Herod feared John,
knowing that he was a righteous and holy man,
and kept him safe.

When he heard him,
he was much perplexed;
and yet he heard him gladly.

Then
Comes

The Fatal
Occasion

⁵And though he wanted to put him to death,
he feared the people,
because they held him to be a prophet.

⁶But when
Herod's birthday came,

²¹But an opportunity came
when Herod on his birthday
gave a banquet
for his courtiers and officers
and the leading men of Galilee.

the daughter of He-ro'di-as
danced before the company,
and pleased Herod,

²²For when He-ro'di-as' daughter
came in and danced,
she pleased Herod and his guests;

^aSome ancient authorities read he.

^bA few ancient authorities read his brother's wife.

^cOr And he kept seeking to see Him (Cf. Lk. 13:31; 23:8, p.234). This is a very significant statement. Josephus tells us of Herod's sinister attitude at this time: he had killed John the Baptist, Josephus says, because he feared John's great popularity with the people. And now Herod turns his suspicions on Jesus, for just now Jesus has been carrying on a campaign which is touching every city and village of Galilee. Jesus is aware of Herod's treachery and from now on carefully avoids him, as we shall see.

*The Rash**Vow**Is Made**The Wicked**Oath**Is Sworn.**The Treachery**of Malice**Has Its Way**The Weak and**Dissolute**King**Is Overcome**He Gives**The Command**The**Revolting**Crime**Is Committed**The Last**Reverent**Tribute**of Love**Is Paid.**The News
Is Brought
to Jesus.*

⁷so that he promised with an oath
to give her whatever she might ask.

⁸Prompted by her mother,

she said,
"Give me
the head of John the Baptist
here on a platter."

⁹And the king was sorry;
but because of his oaths and his guests

he commanded it to be given;

¹⁰he sent

and had John beheaded in the prison,

¹¹and his head was brought on a platter
and given to the girl,
and she brought it to her mother.

¹²And

his disciples came
and took the body
and buried it.

And they went and told Jesus.

And the king said to the girl,
"Ask me for whatever you wish,
and I will grant it."

²³And he vowed to her,
"Whatever you ask me I will give you,
even half of my kingdom."

²⁴And she went out, and said to her mother,
"What shall I ask?"

And she said,
"The head of John the baptizer."

²⁵And she came in immediately
with haste to the king,
and asked, saying,
"I want you to give me at once
The head of John the Baptist
on a platter."

²⁶And the king was exceedingly sorry;
but because of his oaths and his guests
he did not want to break his word to her.

²⁷And immediately the king
sent a soldier of the guard
and gave orders to bring his head.

He went
and beheaded him in the prison,

²⁸and brought his head on a platter,
and gave it to the girl;
and the girl gave it to her mother.

²⁹When the disciples heard of it,
they came
and took his body,
and laid it in a tomb.

(6) The Twelve Apostles Return* and Report to Jesus. § 86

*Mk. 6:30**Lk. 9:10**The Apostles**Report**Their**Adventures **

.....

³⁰The apostles
returned to Jesus
and told him all
that they had done and taught.

¹⁰On their return *
the apostles

told him
what they had done.

*1. It is some weeks since Jesus sent out The Twelve, in teams of two, unaccompanied by Himself, (Mk. 6:7, § 83, pp. 88ff). Now they are returning to Capernaum, (See preceding § 86), as it had been prearranged, for it is just Passover time (Jn. 6:4). They are all excited over their new experiences of miraculous power (Mk. 6:30) and eager to tell him "all about it." He wants to talk it all over with them, encouraging them, correcting their mistakes as he used to do (See Mk. 9:38 ff.; Lk. 9:53-56).

2. But amidst the vast Passover crowds they haven't a chance (Mk. 6:31): so Jesus proposes a "retreat" across the lake into the hills, so as to get a bit of leisure, for they needed some rest.

3. Furthermore their intensive campaigning through "all the cities and villages of Galilee" (a couple hundred of them, as Josephus tells us) had so stirred up the masses of Galilee that Herod Antipas got anxious about it, fearing a mass uprising against Rome. Josephus also tells us this about Herod. (Cf. Lk. 23:5)

4. So he had foully murdered John the Baptist. And now he was looking for Jesus (Mt. 14:1; Lk. 9:9).

5. Also there was a move afoot to take Jesus by force and make Him king (Jn. 6:15), and the Apostles doubtless fell for it.

6. Jesus had also just learned of John's death and was sick at heart over it. So there were several reasons why Jesus wanted to get the Apostles out of that jam, to some quiet retreat across the lake.

(1) The Five Thousand Fed. § 87 [cp. § 97, p. 105]

	Mt. 14:13-21	Mk. 6:31-44	Lk. 9:11-17	Jn. 6:1-14
Jesus Proposes Retirement*.	13Now when Jesus heard this,	Jesus and The Apostles Seek Privacy		1After this
(a) When He Hears of John's Death (Mt. v. 13)		31And he said to them, "Come away by yourselves to a lonely place, and rest a while."		
(b) To Get Away from Herod (Lk. 9:9b)		For many were coming and going, and they had no leisure even to eat.		
(c) For Rest (Mk. 6:31)				
(d) And Reports (Mk. 6:30)				
(e) To Head Off A Political Move (Jn. 6:15)			And he took them	
Then They Go To the Other Side By Boat	he withdrew from there in a boat	32And they went away in a boat	and withdrew apart	Jesus went to the other side of the Sea of Galilee, which is the sea of 'li-be'ri-as.
	to a lonely place apart.	to a lonely place by themselves.*		
The Persistent Crowd Pursues Jesus	But when the crowds heard it, they followed him on foot from the towns.	33Now many saw them going, and knew them, And they ran there on foot from all the towns, and got there ahead of them.	11When the crowds learned it,	2And a multitude followed him; followed him,
The Reason For Their Curiosity			Jn. because they saw the signs which he did on those who were diseased.	
Jesus and the Apostles Arrive They Go To The Hills	14As he went ashore	34As he landed	3Jesus went up into the hills, and there sat down with his disciples.	
The Crowds Arrive		The Passover Crowds Arrive And Jesus Teaches and Heals Them	4Now the Passover, the feast of the Jews, was at hand.	
	he saw a great throng;	he saw a great throng	5Lifting up his eyes, then, and seeing that a multitude was coming to him,	
He Has Compassion and Welcomes Them	and he had compassion on them,	and he had compassion on them, because they were like sheep without a shepherd;		Lk. and he welcomed them
He Teaches and Heals All Day	and healed their sick.	and he began to teach them many things.	and spoke to them of the kingdom of God, and cured those who had need of healing.	
The Apostles Are Worried	15When it was evening, the disciples came to him and said,	35And when it grew late, his disciples came to him and said,	12Now the day began to wear away; and the twelve came and said to him,	
	"This is a lonely place, and the day is now over;	"This is a lonely place, and the hour is now late;		

*For all the reasons see the historical footnote on p. 92.

<p><i>The Problem of Feeding the Crowd</i></p> <p>send the crowds away to go into the villages and buy food for themselves!</p> <p><i>The Disciples Suggest Sending Them Away</i></p>	<p><i>Mt.</i></p> <p>³⁶send them away to go into the country and villages round about</p> <p>and buy food for themselves something to eat."</p>	<p><i>Lk.</i></p> <p>"Send the crowd away, to go into the villages and country round about, to lodge and get provisions; for we are here in a lonely place."</p> <p><i>Jn.</i></p>
<p><i>Jesus Proposes A Better Way</i></p>	<p>Jesus said to Philip, "How are we to buy bread, so that these people may eat?"</p>	<p>Jesus said to Philip, "How are we to buy bread, so that these people may eat?"</p>
<p><i>Philip Answers</i></p>	<p>"This he said to test him, for he himself knew what he would do."</p>	<p>"This he said to test him, for he himself knew what he would do."</p>
<p><i>Jesus Suggests That They Feed Them</i></p> <p>¹⁶Jesus said, "They need not go away; you give them something to eat."</p>	<p><i>Mt.</i></p> <p>³⁷But he answered them, "You give them something to eat."</p>	<p><i>Lk.</i></p> <p>¹³But he said to them, "You give them something to eat."</p>
<p><i>They Ask How That Can Be</i></p>	<p>And they said to him,</p>	<p>They said, "We have no more than five loaves and two fish-- unless we are to go and buy food for all these people."</p>
<p><i>They Canvass The Alternatives</i></p>	<p>(Cf. v. 21)</p> <p>(Cf. v. 44)</p> <p>"Shall we go and buy two hundred denarii^a worth of bread, and give it to them to eat?"</p>	<p>¹⁴For there were about five thousand men.</p>
<p><i>Jesus Asks How Much Food They Have</i></p>	<p>³⁸And he said to them, "How many loaves have you? Go and see."</p>	<p>"How many loaves have you? Go and see."</p>
<p><i>They Take Stock</i></p>	<p>And when they had found out,</p>	<p><i>Jn.</i></p>
<p><i>And Report</i></p> <p>They said to him,</p>	<p>they said,</p>	<p>⁸One of his disciples, Andrew, Simon Peter's brother, said to him,</p>
<p>"We have only five loaves and two fish."</p>	<p>[here] "Five, and two fish."</p>	<p>⁹"There is a lad here who has five barley loaves and two fish; but what are they among so many?"</p>
<p><i>He Says, Bring What You Have</i></p> <p>¹⁸And he said, "Bring them here to me!"</p>	<p><i>Mk.</i></p>	<p><i>Lk.</i></p>
<p><i>Jesus Deals With the Multitude</i></p> <p>¹⁹Then he ordered the crowds to sit down</p>	<p><i>The Miracle</i></p> <p>³⁹Then he commanded them all to sit down by companies</p>	<p>^{14b}And he said to his disciples, "Make them sit down in companies, about fifty each."</p>
<p><i>(a) Organising The Crowd</i></p>	<p>on the grass;</p>	<p>Now there was much grass in the place;</p>
<p>(Cf. 21)</p>	<p>⁴⁰So they sat down in groups, by hundreds and by fifties.</p> <p>(Cf. 44)</p>	<p>¹⁵And they did so, and made them all sit down. (Cf. 14a)</p> <p>so the men sat down, in number about five thousand.</p>

^aThe denarius was worth about twenty cents. ^bIt was a day's wage for a laboring man.

(b) Taking and Blessing The Food	and taking the five loaves and the two fish he looked up to heaven,	⁴¹ And taking the five loaves and the two fish he looked up to heaven,	¹⁶ And taking the five loaves and the two fish he looked up to heaven,	¹¹ Jesus then took the loaves, and when he had given thanks,
	and blessed,	and blessed,	and blessed	
(c) Breaking and Distributing It	and broke and gave the loaves to the disciples, and the disciples gave them to the crowds.	and broke the loaves, and gave them to the disciples to set before the people; and he divided the two fish among them all.	and broke them, and gave them to the disciples to set before the crowd.	he distributed them to those who were seated; so also the fish, as much as they wanted.
(d) Eating To The Full	²⁰ And they all ate and were satisfied.	⁴² And they all ate, and were satisfied.	¹⁷ And all ate and were satisfied.	¹² And when they had eaten their fill, he told his disciples, "Gather up the fragments left over, that nothing may be lost."
(e) Gathering The Fragments	And they took up twelve baskets full of the broken pieces left over.	⁴³ And they took up twelve baskets full of broken pieces and of the fish.	And they took up ¹³ So they gathered them up and filled twelve baskets with fragments from the five barley loaves, what was left over, left by those who had eaten. twelve baskets of broken pieces.	
(f) The Number Fed	²¹ And those who ate were about five thousand men, besides women and children.	⁴⁴ And those who ate the loaves were five thousand men.	(cf. 14a)	(cf. 10b above)
(g) The Effect of The Miracle			^{Jn.} ¹⁴ When the people saw the sign which he had done, they said, "This is indeed the prophet who is to come into the world!"	

(2) Jesus Spends The Night In Prayer.* § 88

Jesus Sends The Disciples Away	Mt. 14:22-23a ²² Then he made the disciples get into the boat and go before him to the other side, while he dismissed the crowds.	Mk. 6:45-46 ⁴⁵ Immediately he made his disciples get into the boat and go before him to the other side, to Beth-sa'i-da, while he dismissed the crowd.	Jn. 6:15 ¹⁵ Perceiving then that they were about to come and take him by force to make him king,
The Boundless Enthusiasm of The Crowds			
He Sends The Multitudes Away He Seeks Solitude For Prayer	²³ And after he had dismissed the crowds, he went up into the hills by himself to pray.	⁴⁶ And after he had taken leave of them, he went into the hills to pray.	Jesus withdrew again to the hills by himself.

*To realize how serious the situation is, read again the Footnotes on pp. 92 and 98 and visualize realistically what it would mean, if He didn't nip that movement in the bud. Then see what He does about it next day (just after this night of prayer) in the synagogue at Capernaum (Jn. 6). And note especially what the people did when He disappointed their expectations (Jn. 6:66, also 70 and 71).

Mt. 14:23b-33

Mk. 6:47-52

Jn. 6:16-21

The Disciples
Are Caught
In A Storm

When evening came,
he was there alone,

47And when evening came,

16When evening came,

his disciples went down to the sea,

17got into a boat,
and started across the sea to
Ca-per'na-um.

It was now dark,
and Jesus had not yet come to them.

18The sea rose
because a strong wind was blowing.

Night
Comes On,

The Disciples
Are
In Peril.

24but the boat
by this time
was out on the sea,^a
beaten by the waves;
for the wind was against them.

the boat
was out on the sea,

and he was alone on the land.

Jesus
Sees
Their Plight;

48And he saw that they were distressed in rowing,
for the wind was against them.

He Comes
to Their Rescue
Walking
On The
Water.

25And in the fourth watch
of the night

And about the fourth watch
of the night

Jn.

19When they had rowed about three
or four miles,^b

he came to them,
walking on the sea.

he came to them,
walking on the sea.

they saw Jesus walking on the sea
and drawing near the boat.

They
See Him
Coming

He meant to pass by them,

Mk.

(a) They Are
Suspicious
And Afraid

26But when the disciples saw him
walking on the sea,
they were terrified, saying,
"It is a ghost!"
And they cried out
for fear.

49but when they saw him
walking on the sea,
they thought it was a ghost,
and cried out;
50for they all saw him,
and were terrified.

Jn.

They were frightened,

(b) He Re-
assures
Them

27But immediately
he spoke to them,
saying,
"Take heart,
It is I;
have no fear."

But immediately
he spoke to them
and said,
"Take heart,
It is I;
have no fear."

20but he said to them,
"It is I;
do not be afraid."

(c) Peter
Impulsively
Challenges
Jesus

28And Peter answered him,
"Lord, if it is you,
bid me come to you on the water."

(d) Jesus
Bids
Him Come

29He said,
"Come."

So Peter got out of the boat
and walked on the water
and came to Jesus;

(e) Fearing,
He Sinks

30but when he saw the wind,^c
he was afraid,
and beginning to sink
he cried out,
"Lord, save me."

(f) He Is
Rescued
By Jesus

31Jesus immediately reached out his hand
and caught him,
saying to him,
"O man of little faith,
why did you doubt?"

^aSome ancient authorities read was many furlongs distant from the land. ^bGreek twenty-five or thirty stadia. ^cMany ancient authorities read strong wind.

Mt.

Mk.

Jn.

²¹Then they were glad
to take him into the boat,

*Jesus Enters
The Boat
The Wind
Stops Blowing* ³²And when they got into the boat, ⁵¹And he got into the boat with them
the wind ceased. and the wind ceased.

*They
Are Filled
With Awe* ³³And those in the boat And they
worshiped him, saying, were utterly astounded,
"Truly you are the Son of God."

⁵²for they did not understand about the loaves,
but their hearts were hardened.

Jn.
and immediately the boat was
at the land to which they
were going.

(4) Jesus Heals Many In Gennesaret. § 90

Mt. 14:34-36

Mk. 6:53-56

*They Arrive
At
Gennesaret* ³⁴And when they had crossed over
they came to land at Gen-nes'a-ret.
(See Map, p.50)

⁵³And when they had crossed over,
they came to land at Gen-nes'a-ret,
and moored to the shore.

*The Crowds
Recognize
Him
Again They
Throng Him
They Bring
All Their Sick
To Jesus* ³⁵And when the men of that place recognized him,
they sent round to all that region
and brought to him all that were sick,

⁵⁴And when they got out of the boat,
immediately the people recognized him,
⁵⁵and ran about the whole neighborhood
and began to bring sick people
on their pallets
to any place where they heard he was.

*Wherever
He Goes
This Is
Repeated* ³⁶and besought him
that they might only touch
the fringe of his garment;

⁵⁶And wherever he came,
in villages, cities, or country,
they laid the sick in the market places,
and besought him
that they might touch
even the fringe of his garment;

*He Heals
Them All* and as many as touched it
were made well.

and as many as touched it (cp. § 77, p.83)
were made well.

(5) The Sermon on the Bread of Life. § 91

Jn. 6:22-59

(The Spiritual Character and Mission of the Messianic King)
The Occasion

*The Multitudes
Return
To Capernaum,
Seeking Jesus** ²²On the next day
the people who remained on the other side of the sea
saw that there had been only one boat there,
and that Jesus had not entered the boat with his disciples,
but that his disciples had gone away alone.*
²³However, boats from Tiberias came near
the place where they ate the bread after the Lord had given thanks.
²⁴So when the people saw that Jesus was not there,
nor his disciples,
they themselves got into the boats
and went to Ca-per'na-um, seeking Jesus.

They Find Him ²⁵When they found him on the other side of the sea; *they said to him,
"Rabbi, when did you come here?"**

*What had become of Jesus? (See Mt. 14:22-24).

**For answer as to how and when He Got there, see §§ 89 and 90 just preceding.

The Discourse (See v.59 to locate this event)

He Urges Them
To Labor For
Spiritual Food

26 Jesus answered them,
"Truly, truly, I say to you, you seek me* not because you saw signs,*
but because you ate your fill of the loaves."

27 "Do not labor for the food which perishes,
but for the food which endures to eternal life, (Jn. 5:20; 10:28-30, p.149)
which the Son of man will give to you;
for on him has God the Father set his seal."

How Can They
Work for
Such Food?

28 Then they said to him,
"What must we do, to be doing the work of God?"

By Believing
in Jesus.

29 Jesus answered them,
"This is the work of God, that you believe in him whom he has sent."

They Demand a Sign
From Heavens

30 So they said to him,
"Then what sign** do you do, that we may see, and believe you?"

Like
The Manna-
If They Are to Believe.
Jesus Answers
God Is Now
Giving You
the Real Bread
from Heaven.
Of This The Manna
Was Only a Symbol

"What work do you perform?
31 Our fathers ate the manna in the wilderness; as it is written,
'He gave them bread from heaven to eat.'" (Ex. 16; Neh. 9:15; Ps. 78:24; 105:40)

32 Jesus then said to them,
"Truly, truly, I say to you,
it was not Moses who gave you the bread from heaven;
my Father gives you the true bread from heaven. (Jn. 3:31, p.33; 6:32-42)
33 For the bread of God is that which comes down from heaven,
and gives life to the world."

They Say
Give Us
This Bread.
He Replies 5/14/40
I Am
the Bread
of Life
That Satisfies,
It Is Available, 1/10
Only Thru Faith,
But You Do Not 3/20/15
Believe in Me.

34 They said to him,
"Lord, give us this bread always." (Cf. Jn. 4:15, p.34)

35 Jesus said to them,
"I am the bread of life;
he who comes to me shall not hunger, (Jn. 4:13, p.34; 7:37-38, p.124)
and he who believes in me shall never thirst."

36 "But I said to you that you have seen me, and yet do not believe.

37 All that the Father gives me will come to me;
and him who comes to me I will not cast out.

38 "For I have come down from heaven,
not to do my own will, but the will of him who sent me;

39 "and this is the will of him who sent me,
that I should lose nothing of all that he has given me,
but raise it up at the last day.

40 For this is the will of my Father,
that every one who sees the Son and believes in him
should have eternal life;
and I will raise him up at the last day."

The Jewish Rulers Murmur Against Jesus

They Murmur and
are Bewildered

41 The Jews then murmured at him, because he said,
"I am the bread which came down from heaven."

And Go Off
On a Tangent

42 They said,
"Is not this Jesus, the son of Joseph,
whose father and mother we know? (Cf. Mk. 6:3; p.87; Jn. 7:27, p.123)
How does he now say,
'I have come down from heaven'?" (Jn. 7:28, p.124)

*They want to make Jesus their Jewish King on earth and reign from Jerusalem (See verse 15). This would have meant war with Rome. So He must quell the conspiracy, and teach them the true mission of the Messiah,-- which is not to set up a political Jewish Kingdom, but to save the world (Jn. 4:42). He is the Spiritual Messiah-King, and His kingdom is not of this world. (Jn. 18:36)

**Many Jews, Pharisees especially, had been taught to expect the Messiah to proclaim himself by stupendous "signs from heaven". This is what they are now asking for.

If They Are
Drawn of God
and Taught of God
They Will
Come To Him
and Believe in Him
(See Jn. 14:26, p. 215
16:7-13, p. 218)

Physical Eyes
Cannot See
Spiritual Realities
But Only the
"Eye of Faith"
He Who Believes
Has the Life
Which is Eternal

Jesus Is
The Heavenly Manna
Which Gives
Life Eternal

⁴³Jesus answered them,

"Do not murmur among yourselves.

⁴⁴No one can come to me unless the Father who sent me draws him; (v. 43. Cf. Jn. 15:7-11, p. 218)
and I will raise him up at the last day.

⁴⁵"It is written in the prophets,

'And they shall all be taught by God.'

Every one who has heard and learned from the Father (v. 44)
comes to me.

⁴⁶"Not that any one has seen the Father except him who is from God;
he has seen the Father.

⁴⁷"Truly, truly, I say to you,
he who believes has eternal life.

⁴⁸"I am the bread of life.

⁴⁹Your fathers ate the manna in the wilderness, and they died.

⁵⁰This is the bread which comes down from heaven,
that a man may eat of it and not die.

⁵¹"I am the living bread which came down from heaven;
if any one eats of this bread, he will live for ever.*

(Here Jesus Introduces a New Thought)*

Christ Will Give
His Flesh

And* the bread which I shall give for the life of the world
is my flesh." ((v. 52-57f.))

How Can He?
(By His Death)

⁵²The Jews then disputed among themselves, saying,
"How can this man give us his flesh to eat?"

If They Do Not
Eat and Drink Him
They do not Have
Eternal Life

⁵³So Jesus said to them,
"Truly, truly, I say to you,
unless you eat the flesh of the Son of man and drink his blood, (v. 51b)
you have no life in you;

If They Do
Eat and Drink Him
They Will
Have Life

⁵⁴"he who eats my flesh and drinks my blood has eternal life,
and I will raise him up at the last day.

⁵⁵For my flesh is food indeed,
and my blood is drink indeed.

They Must Eat Him
As He Eats
The Father
(By Utter Obedience
Jn. 4:32-34)

⁵⁶"He who eats my flesh and drinks my blood *union with Christ in satisfaction*
abides in me, and I in him.

⁵⁷As the living Father sent me, and I live because of the Father,
so he who eats me will live because of me.

Jesus Summarizes
His Message
(Cf. vs. 31-32)

⁵⁸"This is the bread which came down from heaven,
not such as the fathers ate and died;
he who eats this bread will live for ever."

A Footnote by the Author

Where
This Discussion
Took Place

⁵⁹This he said in the synagogue, as he taught at Ca-per'na-um.

* Or MOREOVER; a new sentence and a new paragraph begin here, for Jesus changes the subject. They must accept, not only His life, but also His death. This is what finally stumbles them. A crucified Messiah was unthinkable to a Jew. His "blood" equals His "life" or the Spirit (v. 63); His flesh, equals His "Word" (1:14). Jesus is both "The Truth and The Life."

Jn. 6:60-71

Many Disciples
Murmur At Jesus *
For Insisting Upon
Faith in His Death *

He Further
Sifts Them

He Will Not Only Die
But Also Ascend
To Heaven

And His Kingdom
Will Be
A Kingdom of the Spirit
(See Jn.18:36-38,p.234)

Many Do Not
Believe This

Such Faith
Must Be Wrought
In the Heart
By God, and So,

Many
Forsake Him ***

Jesus Tests
the Twelve

Peter Is
True Blue

He had Caught
The Very Essence
Of Living By Faith
In Christ

Judas (in His Heart)
Turns Against Jesus**

When the Crowds
Go On to Jerusalem
Jesus Remains
In Galilee

⁶⁰Many of his disciples, when they heard it*, said,
"This is a hard saying; (vs.51b-58)
who can listen to it?"

⁶¹But Jesus knowing in himself that his disciples murmured at it,
said to them,

"Do you take offense at this?

⁶²Then what if you were to see the Son of man
ascending where he was before? (See Jn.3:31 and ref. p.33)

⁶³"It is the spirit that gives life, the flesh is of no avail;
the words that I have spoken to you are spirit and life.

⁶⁴But there are some of you that do not believe."

For Jesus knew from the first
who those were that did not believe,
and who it was that should betray him.

⁶⁵And he said,

"This is why I told you (vs.43-45)

that no one can come to me unless it is granted him by the Father."

⁶⁶After this many of his disciples drew back ***
and no longer went about with him.

⁶⁷Jesus said to the twelve,
"Will you also go away?"

⁶⁸Simon Peter answered him,

"Lord, to whom shall we go?

You have the words of eternal life;

⁶⁹and we have believed, and have come to know
that you are the Holy One of God."

⁷⁰Jesus answered them,

"Did I not choose you, the twelve, and one of you is a devil?"

⁷¹He spoke of Judas the son of Simon Iscariot, **
for he, one of the twelve, was to betray him.

Jn.7:1

¹After this
Jesus went about in Galilee;
he would not go about in Judea
because the Jews sought to kill him. ***

*This great crisis just about closes Jesus' public work at Capernaum, and also in Galilee. The Jewish rulers were against Him; Herod Antipas, the Jewish King of Galilee, was watching Him suspiciously, and had just before this killed John the Baptist. And now the crowds, and even many of His disciples, forsake Him. Henceforth the "Settled" Ministry is broken up, and Jesus becomes a fugitive and a wanderer; but He still evangelizes, but in widely scattered sections in the north, very carefully keeping out of Herod Antipas's territory all the while.

**When Judas here discerns that Jesus is not going to set up an earthly kingdom, he turns against Jesus. In Jn. 18:36-37, note how Jesus disclaims an earthly kingship; the spiritual nature of his kingdom is here (in Jn. 6) brought out emphatically.

***"They were about to come and take him by force to make him king"(6:15); so after a night of prayer (6:15), Jesus next day in the synagogue of Capernaum, very plainly indicates just what kind of a king he had come down from heaven to be (cf. Jn. 6:38-40; with Jn. 18:36-37). He disclaimed in the most emphatic terms that he aspired to be a political king, but king of a kingdom "not of this world," -- a Kingdom of the Spirit.

The Jewish rulers understood this only too well. That is why they rejected him. The people too understood him; that is why they left him. That is why Judas turned against him (vs. 70-71). Only those clung to him who perceived, however imperfectly, that "He" had the words of eternal life (vs. 67-69).

Jesus evidently abandons this plan of going on with the crowds to the Passover. The Crowds leave him and go on to the feast. But it is too dangerous for Jesus and His apostles to do so; so He stays away from Jerusalem (Jn.7:1).

As soon as the Passover is ended, the Jewish Rulers come back to Capernaum hunting for Jesus, as pages 102 and 3 reveal.

Then on page 104 Jesus gets out of Galilee entirely. (See special footnotes page 104) and keeps out for six months from Passover, in April, to Feast of Tabernacles, in October (p.121).

III. THE SPECIALIZED MINISTRY (TRAINING THE TWELVE)

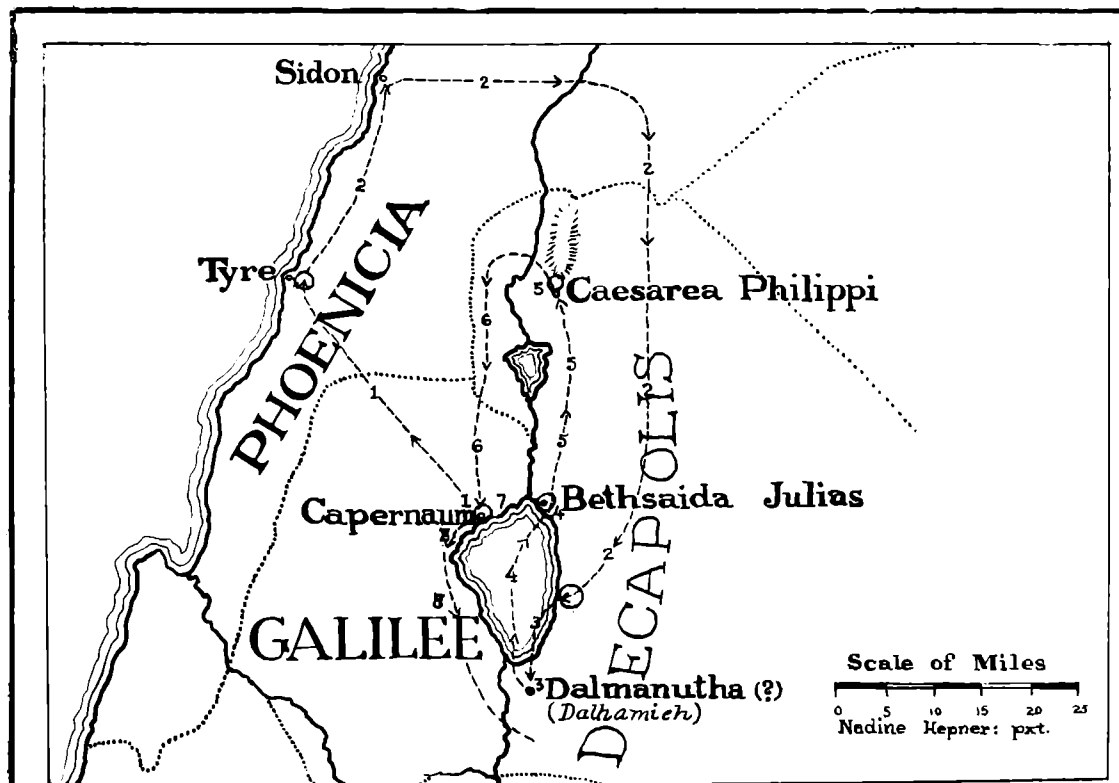
Mostly Outside Galilee

*(From the Great Galilean Crisis, April A.D. 29;
To the Final Departure from Galilee, October, A.D. 29)*

- (I) IN CAPERNAUM AND PHOENICIA [1] (p. 102ff.)
 1. Disputing about the "Traditions of the Elders" (Mt. 15:1-20; Mk. 7:1-23; Jn. 7:1) p.
 2. Withdrawing to Tyre and Sidon (Mt. 15:21; Mk. 7:24) p. 104.
 3. Healing the Phoenician Woman's Daughter (Mt. 15:22-28; Mk. 7:25-30) p. 104.
- (II) THROUGH DECAPOLIS [2] (p. 105)
 1. Withdrawing through Decapolis (Mt. 15:29; Mk. 7:31) p. 105.
 2. Teaching and Healing Multitudes There (Mt. 15:30-31; Mk. 7:32-37) p. 105.
 3. Feeding Four Thousand (Mt. 15:32-39a; Mk. 8:1-9) p. 105-106.
- (III) TO DALMANUTHA (MAGADAN) [3] (p. 106)
 1. Withdrawing by Boat to Dalmanutha (Mt. 15:39b; Mk. 8:10) p. 106.
 2. Pharisees and Sadducees Demand a sign from Heaven (Mt. 16:1-4a; Mk. 8:11-12) p. 106.
- (IV) TO BETHSAIDA [4] (p. 107)
 1. Withdrawing by Boat Across the Lake (Mt. 16:4b; Mk. 8:13) p. 107.
 2. Warning Against the Leaven of the Pharisees (Mt. 16:5-12; Mk. 8:14-21) p. 107.
 3. Healing a Blind Man of Bethsaida (Mk. 8:22-26) p. 107.
- (V) NEAR CAESARAEA-PHILIPPI [5] (p. 108ff.)
 1. Peter's Great Confession (Mt. 16:13-20; Mk. 8:27-30; Lk. 9:18-21) p. 108.
 2. Jesus Foretells His Death (Mt. 16:21-28; Mk. 8:31-9:1; Lk. 9:22-27) p. 109.
 3. Jesus is Transfigured (Mt. 17:1-13; Mk. 9:2-13; Lk. 9:28-36) p. 110-111.
 4. A Demoniac Boy is Healed (Mt. 17:14-21; Mk. 9:14-29; Lk. 9:37-43a) p. 111-113.
- (VI) THROUGH GALILEE [6] (p. 113)

Returning Secretly Through Galilee (Mt. 17:22-23; Mk. 9:30-32; Lk. 9:43b-45) p. 113.
- (VII) IN CAPERNAUM [7] (p. 114)
 1. Jesus and the Temple Tax (Mt. 17:24-27; Mk. 9:33a) p. 114.
 2. "The Greater" and "The Little" in the Kingdom of Heaven (Mt. 18:1-35; Mk. 9:33b-50; Lk. 46-50)
- (VIII) THE FINAL DEPARTURE FROM GALILEE [7] (p. 117)

(Mt. 19:1a; Mk. 10:1a; cf. Lk. 9:51)



(I) IN CAPERNAUM AND PHOENICIA

1. The Conflict About the "Traditions of the Elders".* § 93

Mt. 15:1-20

Mk. 7:1-23

Jn. 7:1

(1) Jesus Stays Away From Jerusalem Even at Passover Time

Because Jewish Rulers
Are Seeking
To Kill Him**

(2) Jewish Rulers Come to Capernaum Looking for Jesus

So the Jewish Rulers
Send Spies from Jerusalem
to "Shadow" Him

Then Pharisees and scribes came to Jesus from Jerusalem

TRADITION

A TRADITION

THAT CAUSED ALL TO NOTICE THEM

They Soon Find Occasion
Against Him

The Background
of Their Contention

Now when the Pharisees gathered together to him, with some of the scribes, who had come from Jerusalem,

they saw that some of his disciples ate with hands defiled, that is, unwashed.

(For the Pharisees, and all the Jews, do not eat unless they wash their hands, observing the tradition of the elders; and when they come from the market place, they do not eat unless they purify themselves.

And there are many other traditions which they observe, the washing of cups and pots and vessels of bronze.^c)

(3) Jewish Rulers Criticize Jesus In The Presence of the Multitude

a. They and said,
Accuse Jesus of Violating Their Traditions

"Why do your disciples transgress the tradition of the elders?"

For they do not wash their hands when they eat."

And the Pharisees and the scribes asked him, "Why do your disciples not live^d according to the tradition of the elders,

but eat with hands defiled?"

b. Jesus Answers Them (cf. vs. 7-9 below)

(a) He Quotes

Isaiah and Accuses Them Of Violating God's Commandments

And he said to them, "Well did Isaiah prophesy of you hypocrites, as it is written, (Isa.29:13)

"This people honors me with their lips, but their heart is far from me; in vain do they worship me, teaching as doctrines the precepts of men."

"You leave the commandment of God, and hold fast the tradition of men."

(b) He Answers Their Question

"And why do you transgress the commandment of God for the sake of your tradition?"

And he said to them, "You have a fine way of rejecting the commandment of God, in order to keep your tradition!"

(c) He Illustrates With One Of The Ten Commandments

"For God commanded, 'Honor your father and your mother,' and, 'He who speaks evil of father or mother, let him surely die.'

For Moses said, (Ex.20:12, Dt.5:16) 'Honor your father and your mother;' and, 'He who speaks evil of father or mother, let him surely die';

ments

5 "But you say, 'If anyone tells his father or his mother, What you would have gained from me is given to God.' For ONE'S GAIN he need not honor his father." GAIN

11 "but you say, 'If a man tells his father or his mother, What you would have gained from me is Corban,' (that is, Given to God)-- 12 then you no longer permit him to do anything for his father or mother,

*These "Traditions" were detailed teachings and regulations made by Jewish rabbis for the observance of the law. For one example read verses 3 to 5 of Mark's account here. Consult any Bible Dictionary.

^aor Judeans. ^bSome ancient authorities read baptize. ^cSome ancient authorities add and beds. ^dGreek walk. ^eor an offering.

**or, kept seeking. See footnotes pp.104 and 121. (Especially important.)

[¹After this Jesus went about in Galilee; He would not go about in Judea, because the Jews^a sought to kill him].**

(This verse covers all that Jesus did throughout the whole of the six months of "The Specialized Ministry," which follows. It is much more fully recorded by the other Gospels. See pp. 102-118)

TRADITION

(d) He Re-
states
His Answer

⁶ So, for the sake of your tradition,
you have made void the law^a of God.

¹³ thus making void the word of God
through your tradition
which you hand on.
And many such things you do."

(e) He Renews
His Charge
of Hypocrisy

⁷ "You hypocrites!
Well did Isaiah prophesy of you,
when he said:

(Cf. vs. 6-8 above)

⁸ "This people honors me with their lips,
but their heart is far from me;
~~in vain do they worship me,~~
~~teaching as doctrines the precepts of men."~~

(4) Jesus Calls The People and Explains to Them

Jesus
Explains
to the
Multitude

¹⁰ And he called the people to him
and said to them,
"Hear and understand:

¹⁴ And he called the people to him again
and said to them,
"Hear me, all of you, and understand:
¹⁵ there is nothing outside a man
which by going into him
can defile him;
but the things which come out of a man
are what defile him."

¹¹ not what goes into the mouth
defiles a man,
but what comes out of the mouth,
this defiles a man."

(5) Later, Jesus Explains To The Twelve Alone.

They Enter
A House

¹² Then the disciples came
and said to him,

¹⁷ And when he had entered the house,
and left the people,

The Disciples
Warn Jesus

"Do you know that the Pharisees were offended
when they heard this saying?"

He Explains
His Own
Attitude
To the Rulers

¹³ He answered,
"Every plant which my heavenly Father has not planted
will be rooted up.

PARABLE OF THE TARES

¹⁴ "Let them alone;
they are blind guides.

(Lk. 6:39, p. 64; Jn. 9:39-41; Mt. 23:17, p. 192)

And if a blind man leads a blind man,
both will fall into a pit."

He Gives
a Fuller
Explanation
of His
Teaching

¹⁵ But Peter said to him,
"Explain the parable to us."

his disciples
asked him about the parable.

¹⁶ And he said, [ing? ¹⁸ And he said to them,
"Are you also still without understand-

"Then are you also without understanding?
Do you not see
that whatever goes into a man from outside
cannot defile him,
¹⁹ since it enters, not his heart
but his stomach,
and so passes on?"^c

(a) Negatively

¹⁷ Do you not see,
that whatever goes into the mouth

passes into the stomach
and so passes on?"^c

(Thus he declared all foods clean.)

(b) Positively

¹⁸ "But what comes out of the mouth
proceeds from the heart,
and this defiles a man.

²⁰ And he said,
"What comes out of a man
is what defiles a man.

¹⁹ For
out of the heart
come evil thoughts,
murder, adultery, fornication, theft,
false witness,
slander.

²¹ "For from within, (Cf. Paul's "Work of the
out of the heart of man, *Flesh*," Gal. 5:19-21
come evil thoughts, *and his other lists*.)
fornication, theft, murder, adultery,
²² coveting, wickednesses, deceit,
licentiousness, an evil eye,
slander, pride, foolishness.

(c) In
Conclusion

²⁰ These are what
defile a man;
but to eat with unwashed hands
does not defile a man."

²³ "All these evil things
come from within, and they defile a man."

^a Many ancient authorities read word. ^b Many ancient authorities add verse 16, "If any man has ears
to hear, let him hear." ^c Or is evacuated.

Mt. 15:21

Mk. 7:24a

They
Journey
To Tyre
and Sidon
(Map, p.101)

21And Jesus went away from there*
and withdrew to the district
of Tyre and Sidon.

24And from there he arose
and went away* to the region
of Tyre and Sidon.^a

3. The Syrophenician Woman's Daughter Healed. § 95

Mt. 15:22-28

Mk. 7:24b-30

Jesus
Desires
Privacy

A Woman's
Plea Is
Unheeded

22And behold, a Canaanite woman
from that region

came out

and cried,
"Have mercy on me, O Lord,
Son of David;
my daughter is severely possessed
by a demon."

23But he did not answer her a word.

The
Disciples' Plea Is
Answered
Mysteriously

And his disciples came and begged him,
saying,
"Send her away,
for she is crying after us."

24He answered,
"I was sent
only to the lost sheep of the house of Israel."

The Woman,
Pleading
More
Earnestly,
Is Answered
Enigmatically

25But she came and knelt before him,
saying,
"Lord, help me."
26And he answered,

"It is not fair to take the children's bread
and throw it to the dogs."

Persisting
in her Faith

27She said,
"Yes, Lord, yet even the dogs
eat the crumbs
that fall from their master's table."

Her Request
Is Granted,

28Then Jesus answered her,
"O woman, great is your faith!
Be it done for you as you desire."

She Goes
Home

And her daughter was healed instantly.

She Finds
Her Child Well

.....

*"There was too much excitement among the people, too much bitterness [and malicious envy] among the Pharisees, too much suspicion on the part of Herod Antipas, too much dullness on the part of the disciples, for Jesus to remain in Galilee."

**Jesus wanted to be alone after all the strain in Galilee. He craved a little privacy and rest." -A.T. Robertson, in "Word Pictures in N.T.", Vol.I, p.325.- Used by permission. (Cf. footnote, p.121)

^aSome ancient authorities omit and Sidon.

And he entered a house,
and would not have anyone know it.

Yet he could not be hid;
25but immediately a woman,

whose little daughter
was possessed by an unclean spirit,
heard of him,
and came
and fell down at his feet.

26Now the woman was a Greek,
a Sy-ro-phoe-ni'cian by race.

And she begged him

to cast the demon out of her daughter.

27And he said to her,
"Let the children first be fed,
for it is not right to take the children's bread
and throw it to the dogs."

28But she answered him,
"Yes, Lord; yet even the dogs under
the table
eat the children's crumbs."

29And he said to her,
"For this saying you may go your way;
the demon has left your daughter."

30And she went home,

And found the child lying in bed,
and the demon gone.

1. The Journey Through Decapolis. § 96

Mt. 15:29a

Mk. 7:31

They Go
From Tyre
Thru Sidon,
and Decapolis,
To Lake Galilee
(See Map p.101)

²⁹And Jesus went on from there,
and passed
along the sea of Galilee.

³¹Soon after this he returned from the region of
Tyre,
and went through Sidon
to the sea of Galilee,
through the region of the Decapolis.

2. The Many Miracles of Healing There. § 97

Mt. 15:29b-31

Mk. 7:32-37

Jesus Goes
to a Hillside

And he went up into the hills,*
and sat down there.

Many Come
and are
Healed

³⁰And great crowds came to him,
bringing with them the lame, the maimed, the blind, the dumb, and many others,
and they put them at his feet,
and he healed them,

A Deaf and Dumb Man Healed

A Deaf and
Dumb Man
Is Brought

(Mk. 8:23, p.107)

Jesus By
Sign
Language
Arouses
His Faith

³²And they brought to him a man who was deaf
and had an impediment in his speech;
and they besought him to lay his hand upon him.

³³And taking him aside from the multitude privately,
he put his fingers into his ears,
and he spat
and he touched his tongue;

³⁴and looking up to heaven, he sighed,
and said to him,
"Eph'pha-tha," that is, "Be opened."

The Man
Is Cured

³⁵And his ears were opened,
his tongue was released,
and he spoke plainly.

Secrecy is
Enjoined,
but not
Heeded

³⁶And he charged them to tell no one;
but the more he charged them,
the more zealously they proclaimed it.

They are
Greatly
Astonished
At His
Great Miracles
and
Glorify God

³¹so that the crowd wondered,
when they saw the dumb speaking,

³⁷And they were astonished beyond measure,
saying,
"He has done all things well;
he even makes the deaf hear
and the dumb speak."

the maimed whole,
the lame walking,
and the blind seeing;
and they glorified the God of Israel.

3. The Four Thousand Fed. § 98 [See § 87, p.93]

Mt. 15:32-39a

Mk. 8:1-10a

The
Compassionate
Plea
of Jesus
To The
Disciples

³²Then Jesus called his disciples to him
and said,
"I have compassion on the crowd,
because they have been with me now three
days,
and have nothing to eat;
and I am unwilling to send them away
hungry,
lest they faint on the way."

¹In those days,
when again a great crowd had gathered,
and they had nothing to eat,
he called his disciples to him,
and said to them,

²"I have compassion on the crowd, (Mt. 9:36; Mk. 1:41; 10:33;
because they have been with me now three days, 13:20)

and have nothing to eat;
³and if I send them away hungry to their homes,

they will faint on the way;
and some of them have come a long way."

.....

*This was the region in which Jesus had told the healed demoniac to publish what He had done for him
(See p.82, especially vv.17-20 of Mk.).

The Disciples' Embarrassment	33And the disciples said to him,	4And his disciples answered him, "How can one feed these men with bread here in the desert?"
	"Where are we to get bread enough in the desert to feed so great a crowd?"	
Our Lord's Question	34And Jesus said to them, "How many loaves have you?"	5And he asked them, "How many loaves have you?"
	They said, "Seven, and a few small fish."	They said, "Seven." (Cf. v.7)
The Crowd Is Seated	35And commanding the crowd to sit down on the ground,	6And he commanded the crowd to sit down on the ground;
	36he took the seven loaves and the fish, and having given thanks he broke them and gave them to the disciples,	and he took the seven loaves, (Cf. v.7) and having given thanks he broke them and gave them to his disciples to set before the people. And they set them before the crowd.
Blessing and Distributing the Bread and the Fish	And the disciples gave them to the crowds.	7And they had a few small fish. And having blessed them, he commanded that these also should be set before them.
		8And they ate, and were satisfied And they took up the broken pieces left over, seven baskets full.
Gathering up the Remainder	37And they all ate and were satisfied. And they took up seven baskets full of the broken pieces left over.	9And there were about four thousand people.
		10And he sent them away.
The Number Fed	38Those who ate were four thousand men, besides women and children.	
	39And sending away the crowds,	
Sending Away the Crowds		

(III) IN DALMANUTHA (MAGADAN)

The Pharisees and Sadducees Demand a Sign. § 99

(Cf. Mt. 12:38-39, p.72;
Lk. 11:29-30, p.140;
Jn. 2:18-22)

Mt. 15:39b-16:4a

Mk. 8:10-12

Going to Dalmanutha	1He got into the boat, and went to the region of Magadan.*	10 ^b And immediately he got into the boat with his disciples, and went into the district of Dal-ma-nu'tha.**
Pharisees and Sadducees Demand a Sign	1And the Pharisees and Sad'du-ceeds came, and to test him they asked him to show them a sign from heaven.**	11The Pharisees came and began to argue with him, seeking from him a sign from heaven, to test him.
Jesus Answers Them (a) Why Men Seek for Signs (b) Read the Signs You Have	2He answered them, ^b "When it is evening, you say, 'It will be fair weather; for the sky is red.' 3" And in the morning, 'It will be stormy today, for the sky is red and threatening.'	12And he sighed deeply in his spirit, and said, "Why does this generation seek a sign?"

(Lk. 12:54-56, p.145)

You know how to interpret the appearance of the sky,
but you cannot interpret the signs of the times.
4An evil and adulterous generation seeks for a sign,

(c) No Others Will Be Given except One
except the sign of Jonah.***
One

"Truly, I say unto you,
no sign shall be given to this generation."

*Some ancient authorities read Magadan or Magdala. *Dalmanutha may be the ruin today called Dalhamieh (See map p. 101).

^bMany ancient authorities omit the following words to the end of verse 3.

**The Pharisees taught that the true Messiah would prove himself by some stupendous miracles like those of Joshua and Moses.

***That is, His resurrection from the dead. This is the only sign Jesus ever gave them, when they demanded a sign. See further examples in Mt. 12:38, p.72, Lk. 11:29-30, p.140; Jn. 2:18-22, p.31.

1. Warning Against the Leaven of the Pharisees. § 100

Mt. 16:4b-12

Mk. 8:13-21

In cross-
ing the
Lake

So he left them

and departed.

5When the disciples reached the other side,**

Provisions
Are For-
gotten.

they had forgotten to bring any bread.

En Route
Jesus Warns
of Bad
Leaven

6Jesus said to them,
"Take heed and beware
of the leaven of the Pharisees and Sad'du-cees!"

They Mis-
understand
Him

7And they discussed it among themselves,
saying,
"We brought no bread."

Jesus Re-
bukes Them
With an Un-
matched
Battery
of Questions

8But Jesus, aware of this, said,
"O men of little faith,
Why do you discuss among yourselves
the fact that you have no bread?"

9" Do you not yet perceive?

"Do you not remember (§ 87, p.93)

the five loaves of the five thousand,
and how many baskets you gathered?

10" Nor the seven loaves of the four thousand,
and how many baskets (§ 98, p.105)
you gathered?

Then He
Gives
A Fuller
Explanation

11" How is it that you fail to perceive
that I did not speak about bread?
Beware of the leaven of the Pharisees and Sad'du-cees."

And They Understand 12Then they understood that he did not tell them to beware of the leaven of bread,
but of the teaching of the Pharisees and Sad'du-cees.

2. A Blind Man of Bethsaida Healed. § 101

Mk. 8:22-26

Passing Through
Bethsaida
A Blind Man
Is Brought

22And they came to Beth-sa i-da.

And some people brought to him a blind man, and begged him to touch him.

Jesus Takes Him
Aside

23And he took the blind man by the hand, and led him out of the village. (Mk. 7:33, p.105)

He Heals
by Arousing
His Faith

And when he had spit on his eyes and laid his hands upon him,
he asked him, "Do you see anything?"

24And he looked up and said,
"I see men; but they look like trees, walking."

Step by Step

25Then again he laid his hands upon his eyes;
and he looked intently and was restored,
and saw everything clearly.

He Sends
Him Home

26And he sent him away to his home, saying,
"Do not even enter the village."

.....
*left for.**Literally, And the disciples, going to the other side, forgot to take bread. (See vs.13,14

*Some ancient authorities read|the Herodians.

and 22 of Mk.)

13And he left them,

and getting into the boat again
he departed to* the other side.

14Now they had forgotten to bring bread;
and they had only one loaf with them in the boat.

15And he cautioned them, saying,
"Take heed, beware
of the leaven of the Pharisees (Lk. 12:1-3, p.142)
and of the leaven of Herod."16

16And they discussed it with one another,
saying,
"We have no bread."

17And being aware of it, Jesus said to them,

"Why do you discuss
the fact that you have no bread?"

"Do you not yet perceive or understand?
Are your hearts hardened?"

18Having eyes do you not see,
and having ears do you not hear?
And do you not remember?"

19" When I broke the five loaves for the five thousand,
how many baskets full of broken pieces did you take up?"

They said to him,
"Twelve."

20" And the seven for the four thousand,
how many baskets full of broken pieces
did you take up?"
And they said to him,
"Seven."

21And he said to them,
"Do you not yet understand?"

I. Peter's Great Confession § 102 (That Jesus Is the Messiah).

Mt. 16:13-20
(Cf. Jn. 6:68-69)

Mk. 8:27-30

Lk. 9:18-21

Jesus Goes
to Caesarea-
Philippi

¹³Now when Jesus came
into the district
of Caes-a-re'a Philippi,

²⁷And Jesus went on
with his disciples,
to the villages
of Caes-a-re'a Philippi;

He Retires
for Prayer

¹⁸Now it happened (Lk. 9:29; 11:1)
that as he was praying alone
the disciples were with him;

He Asks
The Disciples
Who People
Say He Is

He asked his disciples,
"Who do men say
that the Son of man is?"

and on the way
he asked his disciples,
"Who do men say
that I am?"

and he asked them,
"Who do the people say
that I am?"

They Answer,

¹⁴And they said,
"Some say
John the Baptist,
others say, Elijah,
and others, Jeremiah,
or one of the prophets."

²⁸And they told him,
"John the Baptist";
and others, "Elijah";
and others,
"One of the prophets."

¹⁹And they answered,
"John the Baptist;
but others say, Elijah;
and others, that
one of the old prophets
has risen."

A Prophet
Resurrected.

Jesus Asks
Who
Do You Say?

¹⁵He said to them,
"But who do you say
that I am?"

²⁹And he asked them,
"But who do you say
that I am?"

²⁰And he said to them,
"But who do you say
that I am?"

Peter
Answers.

¹⁶Simon Peter replied,
"You are the Christ,
the Son of the living God."

Peter answered him,
"You are the Christ."

And Peter answered,
"The Christ
of God."

Our Lord

¹⁷And Jesus answered him,

*TO REPLY KNOW CHRIST
IS THAT THE SPIRIT*

Replies

(a) Such Faith
Comes Only
By The Spirit's
Teaching

"Blessed are you, Simon Bar-Jona!
For flesh and blood has not revealed this to you,
but my Father who is in heaven.

YOU CAN BE USED OF GOD AT THE TIME OF SPIRIT IN JUST

(b) Such Faith
Is the Sure
Foundation
of all True
Discipleship

¹⁸"And I tell you,
You are Peter,^a
and on this rock^b
I will build my church;
and the powers of death^c shall not prevail against it.

(c) Such Faith
Alone Confers
Great
Privileges
and Powers
On All Who
So Believe

¹⁹"I will give you
the keys of the kingdom of heaven,* (Mt. 18:18, p. 116)
and whatever you bind on earth
shall be bound in heaven,
and whatever you loose on earth
shall be loosed in heaven."

He Forbids
Them to Tell
That He Is
The Messiah

²⁰Then he strictly charged
the disciples
to tell no one
that he was the Christ.

³⁰And he charged
them
to tell no one
about him.

²¹But he charged
and commanded them
to tell this to no one,

^aGreek Petros. ^bGreek Petra. ^cGreek the gates of Hades.

*Foster deeply the marginal notes on vv. 17, 18, 19. Also compare John 6:43, 44, 45, 46, 47, p. 99)

All these opinions quoted in verse of Mt. accept Jesus as a prophet. But Jesus was never satisfied with that, or any faith in Him, less than that He was "The Messiah," or as they would say, "The Son of Man" or "The Son of God." The Samaritans said "We know that this is truly 'The Savior of the World.'" (Jn. 4:19-23, 29, 42). The woman already in v. 19 believes Him to be "a Prophet," but is still wondering whether or not He could be "The Messiah." (vs. 25 and 29). Cf. also Nicodemus (Jn. 3); The man in Jn. 4:50 and 53; the man in Jn. 9. First, he believed in Jesus as healer; then v. 17 as prophet; then in v. 35-38 as Savior.

Mt. 16:21-28

Mk. 8:31-9:1

Lk. 9:22-27

Jesus Begins to Teach About His Death and Resurrection	21 From that time Jesus began to show his disciples that he must go to Jerusalem and suffer many things	31 And he began to teach them that the Son of man must suffer many things, and be rejected by the elders and the chief priests and the scribes, and be killed, and after three days rise again.	(\$ 106, § 155) 22 saying, "The Son of man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and on the third day he raised."
(Cf. § 106, p. 113) [He Had Long Ago Foreseen it For Himself]	from the elders and chief priests and scribes, and be killed, and on the third day be raised.	by the elders and the chief priests and the scribes, and be killed, and after three days rise again.	by the elders and chief priests and scribes, and be killed, and on the third day he raised."
Peter Privately Rebukes Jesus,	22 And Peter took him and began to rebuke him saying; "God forbid, Lord! This shall never happen to you."	32 And he said this plainly. And Peter took him, and began to rebuke him.	
Our Lord Rebukes Peter. Then Jesus Speaks to All:	23 But he turned and said to Peter, "Get behind me, Satan! You are a hindrance to me; for you are not on the side of God but of men."	33 But turning and seeing his disciples, he rebuked Peter, and said, "Get behind me, Satan! For you are not on the side of God, but of men."	
The Death of Self Applies to all Who Follow Christ.	24 Then Jesus told his disciples, "If any man would come after me, let him deny himself and take up his cross and follow me."	34 And he called to him the multitude with his disciples, and said to them, "If any man would come after me let him deny himself and take up his cross and follow me."	23 And he said to all, "If any man would come after me, let him deny himself and take up his cross daily and follow me. (Lk. 14:27, p. 154)"
Obtaining Life Eternal or else The Death of the Soul, Depend On It,	25 "For whoever would save his life will lose it, and whoever loses his life for my sake will find it."	35 "For whoever would save his life will lose it; and whoever loses his life for my sake and the gospel's will save it."	24 "For whoever would save his life will lose it; but whoever loses his life for my sake, he will save it."
And He Who Loses Himself Loses All, In The Final Round-up All Will Be Apparent.	26 For what will it profit a man if he gains the whole world and forfeits his life? "Or what shall a man give in return for his life?"	for what does it profit a man to gain the whole world and forfeit his life? 37 "For what can a man give in return for his life?"	25 For what does it profit a man if he gains the whole world and loses or forfeits himself?
Jesus Is Coming "in Glory" to Judge All Men-- At The End Of The Age	27 For the Son of man is to come with his angels in the glory of his Father and then he will repay every man for what he has done.	38 "For whoever is ashamed of me and of my words in this adulterous and sinful generation, of him will the Son of man also be ashamed,"	26 "For whoever is ashamed of me and of my words, of him will the Son of man be ashamed"
But Soon* He Is Coming "in Power" Into His Kingdom	27 For the Son of man is to come with his angels in the glory of his Father and then he will repay every man for what he has done.	when he comes in the glory of his Father with the holy angels.	when he comes (Cf. Mt. 25:31, p. 204) in his glory and the glory of the Father and of the holy angels.
But Soon* He Is Coming "in Power" Into His Kingdom	28 "Truly, I say to you, there are some standing here who will not taste death before they see the Son of man coming in his kingdom."	Mk. 9 1 And he said to them, "Truly, I say to you, there are some standing here who will not taste death before they see the kingdom of God come with power." (Lk. 21:31-32, p. 201)	27 "But I tell you truly, there are some standing here who will not taste of death before they see the kingdom of God!"

*Greek stumbling-block. *s.i.e.* on Pentecost, through His death, resurrection, glorification and the out-pouring of the Spirit, of which the "Transfiguration which follows is a "vision" (Cf. Mt. 17:9; Lk. 24:26)

When the Jewish kingdom is hastening to an end, the Messiah's kingdom will "come in power," even while some of those standing there are yet alive (v.28).

Jesus Has a Vision of Resurrection Glory

Jesus
Chooses
Peter,
James
and John.

Mt. 17:1-13

1And after six days

Jesus took with him
Peter and James and John
his brother,

They
Retire
into the
Mountain
To Pray,
As Jesus
Prays
He is
Trans-
figured

and led them
up a high mountain
apart.

2And he was transfigured
before them,
and his face shone like the sun,
and his garments
became white as the light.

Then Moses
and Elijah
Come
"in Glory"
And Speak
With Jesus
of His
"Exodus" (Gk.)

3And behold,
there appeared to them
Moses and Elijah,
talking with him.

Mk. 9:2-13

2And after six days

Jesus took with him
Peter and James and John,

and led them
up a high mountain
apart by themselves;

And he was transfigured
before them,

3and his garments
became glistening,
intensely white;
as no fuller on earth could
bleach them.

4And
there appeared to them
Elijah with Moses;

and they were talking to Jesus.

Lk. 9:28-36

28Now about eight days
after these sayings

he took with him
Peter and John and James,

and went
upon the mountain
to pray.

29And as he was praying, (Lk. 9:18;

[was at
the appearance of his countenance
and his raiment

became dazzling white.

30And behold,
two men talked with him,
Moses and Elijah,
31who appeared in glory
and spoke of his departure,
which he was to accomplish
at Jerusalem.

32Now Peter and those who were with him
were heavy with sleep but kept awake,
and they saw his glory (II Pet. 1:16-18)
and the two men who stood with him.

The Apostles
At First
Fight Sleep
Then
They Awake
And See
His Glory

4And
Peter said to Jesus,
"Lord, it is well that
we are here;
if you wish,
I will make three booths here,
one for you
one for Moses
and one for Elijah."

A Radiant
Cloud
Envelops
Them

5He was still speaking,
when lo, a bright cloud
overshadowed them,
(Cf. v. 6b below)

And
a Divine
Voice
Speaks
To Them

And a voice
from the cloud said,
"This is my beloved Son,
with whom I am well pleased;
listen to him." (Ps. 2:7b; Is. 42:1)

The
Disciples
Are Pro-
strated
by Fear.

6When the disciples heard this,
they fell on their faces,
and were filled with awe.

Jesus Comes
and

7But Jesus came and touched them, saying,
"Rise, and have no fear."

Reassures
Them
They
Look Up
And See
Jesus Only
with Them

8And when
they lifted up their eyes,
they saw no one
but Jesus only

9Or Rabbi. 10Or My Son, my (or the) Beloved. c Many ancient authorities read my beloved.
dwhite as snow.

5And
Peter said to Jesus,
"Master, it is well that
we are here:

let us make three booths, let us make three booths,
one for you one for you one for you
and one for Moses and one for Moses
and one for Elijah." and one for Elijah" --
6For he did not know what to say, not knowing what he said.
for they were exceedingly afraid. (Cf. v. 34b below)

33And as the men were parting from him,
Peter said to Jesus,
"Master, it is well that
we are here;

34As he said this,
a cloud came
and overshadowed them;
and they were afraid
as they entered the cloud.

35And a voice (Cf. Jn. 12:28, p. 194)
came out of the cloud, saying,
"This is my Son, my Chosen;
listen to him!"

(Cf. v. 34b above)

36And when the voice had spoken,

Jesus was found alone.

They Go down the mountain
They are Bound to Secrecy
Until After the Resurrection

^{Mt.} And as they were coming down the mountain, Jesus commanded them, "Tell no one the vision, until the Son of man is raised from the dead."

^{Mk.} And as they were coming down the mountain, he charged them to tell no one what they had seen, until the Son of man should have risen from the dead.

Lk.

¹⁰So they kept the matter to themselves,

And they kept silence

and told no one in those days anything of what they had seen.

They Question About The Resurrection, and

questioning what the rising from the dead meant.

About the Coming of Elijah;

He Replies That Elijah Has Come, Meaning John the Baptist

¹⁰And the disciples asked him, "Then why do the scribes say that first Elijah must come?"

¹¹And they asked him, "Why do the scribes say that first Elijah must come?"

¹¹He replied, "Elijah does come, and he is to restore all things," (Cf. v.12 below)

¹²And he said to them, "Elijah does come first to restore all things; and how is it written of the Son of man, (Mal.4:5-6; Lk.1:17; Mt.11:14, p.69) that he should suffer many things and be treated with contempt?"

He Alludes To John The Baptist and His Fate, and His Own

¹²"But I tell you that Elijah has already come, and they did not know him, but did to him whatever they pleased.

¹³"But I tell you that Elijah has come, and they did to him whatever they pleased, as it is written of him."

"So also the Son of man will suffer at their hands."

They Understand About John

¹³Then the disciples understood that he was speaking to them of John the Baptist.

4. A Demoniac Boy Healed. § 105

Mt. 17:14-21

Mk. 9:14-29

Lk. 9:37-43a

The Miracle

The Next Day

³⁷On the next day,

They Come to the Crowds at the Foot of the mountain

¹⁴And when they came to the crowd,

¹⁴And when they came to the disciples, they saw a great crowd about them, and scribes arguing with them.

when they had come down from the mountain,

Who Are Amazed * at Jesus

¹⁵And immediately all the crowd, when they saw him, were greatly amazed, and ran up to him and greeted him.

a great crowd

met him.

He Questions Them

¹⁶And he asked them, "What are you discussing with them?"

*Why? Perhaps, as in the case of Moses coming down from Mt. Sinai, (Ex.34:29-35) because of some lingering radiance in His face (See also II Cor.3:7-4:6).

A Father Brings His Son and Explains	a man came up to him and kneeling before him, said, "Lord,	¹⁷ And one of the crowd answered him, "Teacher, I brought my son to you,	³⁸ And behold, a man from the crowd cried, "Teacher,
The Boy's Affliction Is Graphically Described	have mercy on my son, for he is an epileptic and suffers terribly;	for he has a dumb spirit;	I beg you to look upon my son, for he is my only child;
	for often he falls into the fire, and often into the water.	¹⁸ " and wherever it seizes him, it dashes him down;	³⁹ " and behold, a spirit seizes him, and he suddenly cries out; it convulses him
		(Cf. v. 22)	
		and he foams and grinds his teeth and becomes rigid.	till he foams, and shatters him, and will hardly leave him.
The Disciples Had Tried and Had Failed Our Lord Expresses His Chagrin And Asks Them To Bring The Boy To Him They Bring The Boy To Him	¹⁶ " And I brought him to your disciples, and they could not heal him."	" And I asked your disciples to cast it out, and they were not able."	⁴⁰ " And I begged your disciples to cast it out, but they could not."
Just Then The boy Has A Convulsion	¹⁷ And Jesus answered, "O faithless and perverse generation, how long am I to be with you? How long am I to bear with you? Bring him here to me."	¹⁹ And he answered them, "O faithless generation, how long am I to be with you? How long am I to bear with you? Bring him to me."	⁴¹ Jesus answered, "O faithless and perverse generation, how long am I to be with you? and bear with you? Bring your son here."
The Trouble Has Been Since Childhood		²⁰ And they brought the boy to him; and when the spirit saw him, immediately	⁴² While he was coming, the demon tore him and convulsed him.
The Father Makes a Desperate Plea	(Cf. v. 15b)	it convulsed the boy, and he fell on the ground and rolled about, foaming at the mouth.	
		²¹ And Jesus ^a asked his father, "How long has he had this?"	
		And he said, "From childhood.	
		²² And it has often cast him into the fire and into the water, to destroy him; but if you can do anything, have pity on us and help us."	
	(Cf. Mt. v. 20)	²³ And Jesus said to him, "If you can! All things are possible to him who believes." (Mk. 11:22-24, p. 182)	
The Father's Halting Faith Is Helped		²⁴ Immediately the father of the child cried out, ^b and said, "I believe; help my unbelief!"	
Jesus Cures The Boy He Gives A Stern Command	¹⁸ And Jesus rebuked him,	²⁵ And when Jesus saw that a crowd came running together, he rebuked the unclean spirit, saying to it, "You dumb and deaf spirit, I command you, Come out of him, and never enter him again."	But Jesus rebuked the unclean spirit,

^aGreek he. ^bMany ancient authorities add with tears.

The Boy
Gives
A Loud
Shriek
And Has
A Convulsion

The Limp Body
Seems Dead

Jesus Takes

The Boy
By The Hand

He Is Cured and the boy was cured
instantly.

He Is Given
To The Father

Everybody

Is Astonished

²⁶And after crying out,
and convulsing him terribly,
it came out,

and the boy was like a corpse;
so that most of them said,
"He is dead."

²⁷But Jesus took him by the hand
and lifted him up,
and he arose.

and healed the boy,

and gave him back to his father.

⁴³And all were astonished
at the majesty of God.

An Explanation Privately

In the House

The

Disciples

Ask Jesus

Why They

Had Failed

Jesus Answers,

It Is Their

Lack of Faith

Faith Can Do

What is

Impossible

Otherwise

Such Faith

Comes Through

Prayer and

Fasting

²⁸And when he had gone home,

¹⁹Then the disciples came to Jesus privately and said, "Why could we not cast it out?" his disciples asked him privately, "Why could we not cast it out?"

²⁰He said to them, "Because of your little faith." ²⁹And he said to them,

For truly, I say to you, if you have faith as a grain of mustard seed, (Lk. 17:6, p. 159)

you will say to this mountain, (Mt. Hermon)

"Move hence to yonder place,"

and it will move;

and nothing will be impossible to you.^a (Cf. Mk. 9:23)

"This kind cannot be driven out
by anything but prayer."^b

(VI) THE SECRET RETURN THROUGH GALILEE TO CAPERNAUM. § 106 [§ 108, § 155]

Jesus Again Foretells His Death and Resurrection

Mt. 17:22-23

Mk. 9:30-32

Lk. 9:43b-45

Jesus

Seeks

Privacy

for

Further

Teaching

²²As they were gathering^c
in Galilee,

³⁰They went on from there
and passed through Galilee.

And he would not have any one
know it;

^{43b}But while they were all [ing]
at everything he did,

³¹for he was teaching his disciples,

The

Lesson

About

His Death

Is

Repeated

Jesus said to them,

saying to them,

he said to his disciples,

⁴⁴"Let these words sink into

your ears;

for the Son of man is to be

delivered

into the hands of men."

"The Son of man is to be
delivered
into the hands of men,

The Son of man will be
delivered
into the hands of men,

²³and they will kill him,

and they will kill him;

and he will be raised
on the third day."

and when he is killed,
after three days he will rise."

They Do Not

Understand

What He Means

But It

Worries

Them

³²But they did not understand the say- [ing,

(Cf. Lk. 18:34, p. 172)

⁴⁵But they did not understand this say- [ing,
and it was concealed from them,
that they should not perceive it;

And they were greatly distressed, and they were afraid to ask him, and they were afraid to ask him

about this saying.

^aSome ancient authorities insert verse 21, "But this kind never comes out except by prayer and fasting." See "k. 9:29. ^bMany ancient authorities add and fasting. ^cSome ancient authorities read "about

1. Peter and the Temple Tax. § 107

Mt. 17:24-27

Mk. 9:33a

They ²⁴When they came to Ca-per'na-um, ³³And they came to Ca-per'na-um;
 Return Home the collectors of the half-shekel tax went up to Peter
 The Temple and said,
 Tax Collectors "Does not your teacher pay the tax?"*
 Question
 Peter ²⁵He said,
 "Yes."
 Christ And when he came home,**
 Questions Jesus spoke to him first, saying,
 Peter "What do you think, Simon?
 In a Parable From whom do kings of the earth take toll or tribute?
 About From their sons, or from others?"
 Liability
 To Taxes ²⁶And when he said,
 "From others,"
 What Jesus said to him,
 It Meant "Then the sons are free."
 Another Parable ²⁷"However, not to give offense to them,
 About go to the sea and cast a hook,
 How the and take the first fish that comes up,
 Money Was and when you open its mouth
 To Be you will find a shekel;
 Provided take that and give it to them for me and for yourself."

2. "The Greater" and "The Little" in the Kingdom of Heaven

(1) How To Be Great in The Kingdom Mt. 18:1-35 And Their Relations to Each Other. § 108
 Mk. 9:33b-50 Lk. 9:46-50

On The Way

The Disciples

Argue

About Rank

in the Kingdom

⁴⁶An argument arose among them
 as to which of them was the greatest.

In The House

And when he was in the house

They Ask ¹At that time
 Jesus the disciples came to Jesus, saying, (cf. § 156, p.172;
 Who Is "Who is the greatest
 Greatest in the kingdom of heaven?" Lk.22:24-30, p.209)

⁴⁷But when Jesus perceived
 the thought of their hearts,

He Asks

About

Their

Dispute

he asked them,
 "What were you discussing on the way?"

They Do Not

Answer

Because

They Are Ashamed

Jesus Rebukes

Their selfish

Ambitions

and Reveals the greatest secret
 of True Greatness.

Jesus Gives

Them An

Object

Lesson;

The

Discourse; and said,

a. Entering ³"Truly, I say to you,
 the Kingdom Unless you turn and become like children, (cf. § 153)
 you will never enter the kingdom of heaven.

b. Rank in ⁴"Whoever humbles himself like this child,
 the Kingdom, he is the greatest in the kingdom of heaven. (Mt.5:19b,p.59; § 156, p.172; Mt.23:11,p.191)

*This was a poll tax, levied on every adult Israelite. It was for the support of the temple worship.

**Greek into the house.

(2) How to Treat the Lesser Ones

	Mt.	Mk.	Lk.
c. Attitude to the Little Ones ⁵ In The Kingdom	Whoever receives one such child in my name, receives me,	And taking him in his arms, he said to them, "Whoever receives one such child in my name, receives me; and whoever receives me, receives not me but him who sent me."	And said to them, "Whoever receives this child in my name receives me, and whoever receives me receives him who sent me; for he who is least among you all is the one who is great."
(a) Receiving Them			
John's Interruption		³⁸ John said to him, " <u>Teacher, we saw a man casting out demons in your name; and we forbade him, because he was not following us.</u> "	⁴⁸ John answered, "Master, we saw a man casting out demons in your name, and we forbade him, because he does not follow with us."
Christ's Answer		³⁹ But Jesus said, "Do not forbid him; for no one who does a mighty work in my name will be able soon after to speak evil of me. <u>⁴⁰For he that is not against us is for us.</u> (Cf. Mt. 12:30, p. 72)	⁵⁰ But Jesus said to him, "Do not forbid him; for he that is not against you is for you."
		⁴¹ "For truly, I say to you, whoever gives you a cup of water to drink because you bear the name of Christ, will by no means lose his reward."	
(b) Causing The Weak to Stumble	⁶ "But whoever causes one of these little ones who believe in me to sin, ^b it would be better for him to have a great millstone fastened round his neck and to be drowned in the depths of the sea.		⁴² "Whoever causes one of these little ones who believe in me to sin, ^b it would be better for him if a great millstone were hung round his neck and he were thrown into the sea.
Causes of Stumbling are Bad	⁷ "Woe to the world for temptations to sin! ^c <u>For it is necessary that temptations come,</u> but woe to the man by whom the temptation comes! (Lk. 17:1, p. 159)		
Do Not Allow Yourself to Stumble at Any Cost	⁸ "And if your hand or your foot causes you to sin, ^b cut it off and throw it from you; it is better for you to enter life maimed or lame than with two hands or two feet to be thrown into the eternal fire.		⁴³ "And if your hand (Cf. vs. 45 below) causes you to sin, ^b cut it off; it is better for you to enter life maimed than with two hands to go to hell, ^d to the unquenchable fire. ^e
Better Forfeit A Hand, Or Foot			⁴⁵ "And if your foot causes you to sin, ^b cut it off; it is better for you to enter life lame than with two feet to be thrown into hell. ^c
Or An Eye.	⁹ "And if your eye causes you to sin, ^g pluck it out and throw it from you; it is better for you to enter life with one eye than with two eyes to be thrown into the hell ^d of fire.		⁴⁷ "And if your eye causes you to sin, ^b pluck it out; it is better for you to enter into the kingdom of God with one eye than with two eyes to be thrown into hell, ^d
	Some ancient authorities add who does not follow us. ^b Or stumble. ^c Greek stumbling-blocks. ^d Greek Gehenna. ^e Verses 44 and 46 (which are identical with verse 48) are omitted by the best ancient authorities.		

PRESEVED BY FIRE

^{Mk.} 48 where their worm does not die,
and the fire is not quenched.

(Cf. Mt. 5:13, p. 59;
Lk. 14:34-36; p. 155)

49 "For every one will be salted with fire."^a
50 Salt is good;
but if the salt has lost its saltiness,
how will you season it?
Have salt in yourselves,
and be at peace with one another."

The Necessity
of Severe Self-
Discipline

(c) About Not Despising the Little Ones The Angels' Concern For Them 10 "See that you do not despise one of these little ones; for I tell you that in heaven their angels always behold the face of my Father who is in heaven."^b

(3) How to Save the Sinning

A Shepherd's Concern for the Weak 12 "What do you think? If a man has a hundred sheep, (Cf. Lk. 15:4-7, p. 155) and one of them has gone astray, does he not leave the ninety-nine on the hills and go in search of the one that went astray?

And His Rejoicing Over Them When Rescued 13 "And if he finds it, truly, I say to you, he rejoices over it more than over the ninety-nine that never went astray.

The Heavenly Father's Concern For The Little Ones 14 "So it is not the will of my^c Father who is in heaven that one of these little ones should perish.

d. How to Win Back an Erring Brother 15 "If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother.

(a) Make Personal Effort 16 "But if he does not listen, take one or two others along with you, that every word may be confirmed by the evidence of two or three witnesses.

(c) Enlist the Strength of the Whole Congregation 17 "If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector.

OUT OF THE CHURCH

(d) Assurance of Divine Cooperation 18 "Truly, I say to you, whatever you bind on earth (Mt. 16:19, p. 108) will be bound in heaven, and whatever you loose on earth will be loosed in heaven. ¶

(e) The Power of Agreement in Prayer for Christ's Work 19 "Again I say to you, if two of you agree on earth about anything they ask, it will be done for them by my Father in heaven. 20 For where two or three are gathered in my name, there am I in the midst of them."

(4) How To Forgive Those Who Offend Us

Forgiveness Whenever There is Penitence 21 Then Peter came up and said to him, "Lord, how often shall my brother sin against me and I forgive him? As many as seven times?"

22 Jesus said to him, "I do not say to you seven times, but seventy times seven."^d

^aMany ancient authorities add and every sacrifice will be salted with salt. ^bSome ancient authorities add verse 11, For the Son of Man came to save that which was lost. ^cSome ancient authorities read your. ^dOr seventy seven times.

- (a) *Illustrating the Importance of Forgiveness* 23" Therefore the kingdom of heaven may be compared to a king who wished to settle accounts with his servants.
- A King Makes A Reckoning With His Servants One Is Found Wanting And Is Condemned* 24" When he began the reckoning, one was brought to him who owed him ten thousand talents;^a 25and as he could not pay, his lord ordered him to be sold, with his wife and children and all that he had, and payment to be made.
- The Servant Pleads for Mercy* 26" So the servant fell on his knees, imploring him, 'Lord, have patience with me, and I will pay you everything.' 27And out of pity for him the lord of that servant released him and forgave him the debt.
- The Servant Makes Demands On a Fellow-Servant And Refuses Mercy* 28" But that same servant, as he went out, came upon one of his fellow servants who owed him a hundred denarii; and seizing him by the throat he said, 'Pay what you owe.' 29" So his fellow servant fell down and besought him, 'Have patience with me, and I will pay you.' 30" He refused and went and put him in prison till he should pay the debt.
- His Fellow-Servants Reported Him He Is Tried* 31" When his fellow servants saw what had taken place, they were greatly distressed. And they went and reported to their lord all that had taken place. 32" Then his lord summoned him and said to him, 'You wicked servant! I forgave you all that debt because you besought me; 33and should not you have had mercy on your fellow servant, as I had mercy on you?'
- He Is Punished* 34" And in anger his lord delivered him to the jailors,^c till he should pay all his debt.
- (b) *We Endanger Our Own Salvation, If We Do Not Forgive* 35" So also my heavenly Father will do to every one of you, (Mt. 6:12,14-15, p.62) if you do not forgive your brother from your heart."

(VIII) THE FINAL DEPARTURE FROM GALILEE.* § 109

Mt. 19:1a

Mk. 10:1a

Lk. 9:51

Jn. 7:2,3,10

Jesus
Determines
to Carry
His Campaign
to Judea

¹Now when Jesus
had finished these sayings,

And Leaves
Galilee

[⁵¹When the days drew near
for him to be received up,
he set his face
to go up to Jerusalem.]

[²Now the Jews' feast
of Tabernacles
was at hand.
³So his brothers said to him,
"Leave here
and go to Judea."
¹⁰But after his brothers
had gone up to the feast,
Then he also went up.]

(Mt. and Mk.
continued in
§ 151,
p.167 ff.)

he went away from Galilee ¹And he left there
and entered into the region of Judea. and went to the region
of Judea.

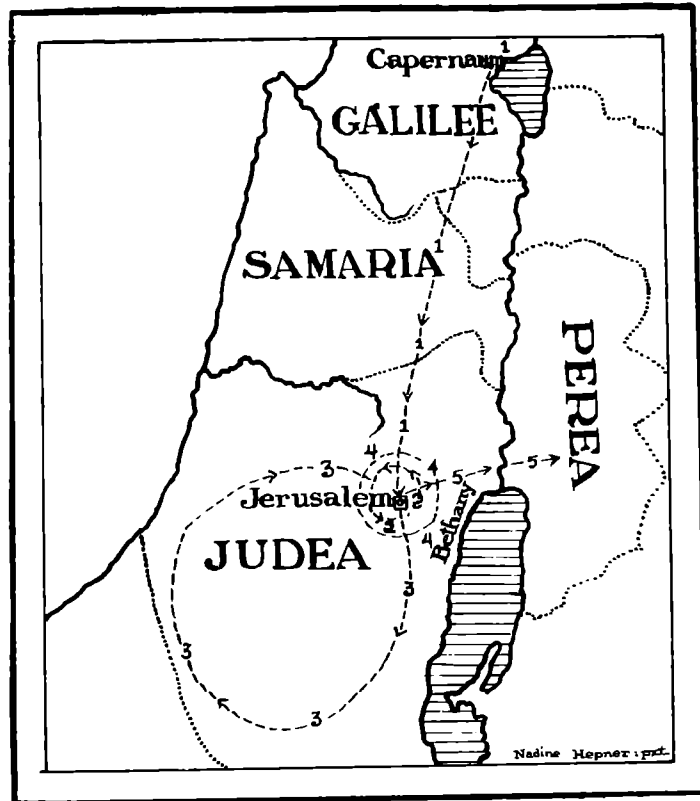
After this section, Mt. and Mk. leap forward in their accounts. They omit entirely the "Later Judean Ministry" and the accounts given by John of the feasts of Tabernacles in Jn. 7:10-21; "The Feast of Dedication," (Jn. 10:22-39); The first half of the "Perean Ministry" (Jn. 10:40-42); and the "Return of Jesus to Judea to raise Lazarus from the dead" (Jn. 11:1-53); "Jesus' Retirement to Ephraim" (Jn. 11:54). Mt. and Mk. also omit the many details of these events given by Luke in Chapters 10:1-17:10. For the argument see Outline and Notes on next two pages, and the maps on pp. 118 and 150.

^aThis talent was probably worth about a thousand dollars. ^bThe Denarius was worth about twenty cents.
^cGreek torturers.

THE CONCLUDING MINISTRY

MAP OF THE JUDEAN MINISTRY

(For map of the Perea
Ministry see p.150)

INTRODUCTION
TO THE CONCLUDING MINISTRY

At the "Feast of the Jews" mentioned in Jn. 5, the persecution of Jesus by the Jewish rulers had reached such a pitch that they were seeking to kill Him. (Jn. 5:16-18; and Jn. 7:19). So Jesus stayed away from Jerusalem (Jn. 7:1) from that time on until the Feast of Tabernacles; it may have been for a year and a half. He did not even go up for the intervening passover (see Jn. 6:1 and 4), tho urged to become king (Jn. 6:15). With the end of His life drawing near (Lk. 9:51), He still has Judea and Perea to thoroughly evangelize; only six months remain. So Jesus "steadfastly set his face" to accomplish this part of his task, by an intensive campaign in each of these two provinces, before the tragic end comes which He so vividly foresees. §§ 103, 106).

THE EVANGELIZATION OF JUDEA requires all the time from The Feast of Tabernacles (Jn. 7) in October to the Feast of Dedication (Jn. 10:22) in the end of December, i.e., 3 months. This constitutes the "Later Judean Ministry." (Jn. 7:3-10:21 and Lk. 9:51-13:21). It began with a feast in Jerusalem and ended there at another feast.

THE EVANGELIZATION OF PEREA required from The Feast of Dedication (see Jn. 10:40), to the Raising of Lazarus (see Jn. 11:7), some time in February or March. It is recorded briefly in Jn. 10:22-42; and more fully by Luke in 13:22-17:10, and also the tour through Perea to the last Passover (Lk. 17:11-19:28; Mt. 19:1b-20:34; Mk. 10:1b-52).

In both these campaigns Jesus worked intensively, using both the twelve and the seventy in teams of two each, as Lk. 10:1 suggests, for the time was exceedingly short. But with six plus thirty-five teams of two He could visit "every city and village", healing and teaching and heralding the kingdom's coming.

There is no hint that Jesus left Judea until Jn. 10:40-42. But that was after the Feast of Dedication (Jn. 10:22-39). Where then was Jesus "between the "Tabernacles" in October and the "Dedication" in December? The only account we have is that of Lk. 10:1-13:21. In Lk. 10:38-42, Luke tells of Jesus at Bethany - which is in Judea; in 10:30 the allusion is also to Judea. Luke also refers to his moving about. So He must be outside Jerusalem, but still in Judea. It seems conclusive then that this is a "Judean Ministry.", between the two visits to Jerusalem, at the two feast times mentioned by John. (Sometimes these events are made part of "The Perea Ministry." This is evidently a mistake)

Note how completely Luke and John supplement each other, and how they dovetail into each other. In the arrangement outlined on page 119 and tabulation of the Gospel materials in detail on the pages that follow Jn. 7:2ff. explains Lk. 9:51; Jn. 7:2-10:21 explains "after this" of Lk. 10:1; Jn. 10:22-42 explains the fresh start in Luke's narrative at Lk. 13:22; and Jn. 11:1-54 explains the vague general expression at Lk. 17:11.

So John's specifications of time and places and circumstances, like an eye-witness account, furnish the frame of reference, while Luke's detailed history of events supplements John and fills in the concrete picture.

The case for the present arrangement is argued at length by A.T. Robertson and the authors he quotes, in the Appendix of His Harmony of the Gospels (Harper and Brothers).

While Matthew and Mark give no account of these intensive campaigns in Judea and Perea, what they do say, of the events preceding and following, fits in perfectly with these accounts of Luke and John.

The "Concluding Ministry" is shown in general outline (p.119) and the movements mentioned by the writers of Luke and John are indicated in two outline maps, one of the Evangelization of Judea (p.118) and the other The Evangelization of Perea (p.150).

Intensive Campaigning in the Remaining Provinces

"When the days were well-nigh come that he should be received up" (Lk.9:51a)
(From the Feast of Tabernacles, Oct., A.D.29; To the Feast of the Passover, Apr. A.D.30; 6 months)

(I) FROM GALILEE TO JUDEA

("The Later Judean Ministry") "Leave this place and go to Judea." (Jn.7:3)

INTRODUCTION

(a) The Time.- "Now the Feast of the Jews, The Feast of Tabernacles was at hand" (Jn.7:2; cf. Lk.9:51)

(b) The Purpose.- "He steadfastly set His face to go to Jerusalem." (Lk.9:51b)

(c) The Event.- Mark says, "He arose from thence" - i.e. Capernaum. (Mk.10:1). MATTHEW SAYS, "He departed from Galilee" (Mt.19:1a)

(d) The Manner.- "He went up to the Feast, not publically, but as it were in secret" (Jn.7:10b) i.e., through Samaria (Lk.9:51-62), and not with the thousands of Passover pilgrims.

MAIN DIVISIONS

(A) CONFLICTS WITH THE JEWISH RULERS AT THE FEAST OF TABERNACLES §§ 110-124, pp.121-133. [1,2]
(Oct. A.D.29) (Jn.7:2-10; 21-39) Outlines and Map pp. 118-20.

1. BEFORE THE FEAST (Jn.7:2-13) [2]

2. IN THE MIDST OF THE FEAST (Jn.7:14-36) [2]

3. ON THE LAST DAY OF THE FEAST (Jn.7:37-8:59) [2]

(1) Two Great Ceremonies Interpreted by Jesus.

(2) Two Great Appeals Made by Jesus.

4. AFTER THE FEAST (Jn.9:1-10:21) [2]

(1) Healing the Man Born Blind, and The Ensuing Controversies (Jn.9:1-34)

(2) Winning the Healed Man to Discipleship, and The Ensuing Controversy (Jn.9:35-10:18)

(3) The Resulting Division (Jn.10:19-21)

(B) EVANGELIZING IN JUDEA. § 125, pp.134-147. Outline, p.134; Map p.118.

(From the Feast of Tabernacles, Oct., A.D.29; To the Feast of Dedication, Dec., A.D.29) (Lk.10:1-13:21)

1. Opening Events

2. Controversies

3. The Seventy Return (Lk.10:17-24; Mt.11:25-28)

(C) CONFLICT WITH THE JEWISH RULERS AT THE FEAST OF DEDICATION. § 135, pp.142-149.
(Late Dec. A.D.29) (Jn.10:22-39)

1. Jesus Is Teaching In Solomon's Porch (22-23)

2. The Jews Ask Him to Tell Whether He Is The Messiah (24-30)

3. They Attempt to Stone Him (31-38)

4. They Try to Seize Him

5. But He Escapes (39)

(II) FROM JUDEA TO PEREA (FIRST PART OF THE PEREAN MINISTRY) § 136, pp.150-159. Outline and Map p.150.

(Evangelizing in Perea)

"He went beyond the Jordan." (Jn.10:40)

(From the Feast of Dedication Dec. A.D.29; To the Resurrection of Lazarus, Feb. or March, A.D.30)

1. JOHN'S GENERAL SUMMARY (Jn.10:40-42)

2. LUKE'S SPECIFIC INCIDENTS (Lk.13:22-17:10)

(III) FROM PEREA TO BETHANY AND EPHRAIM (INTERRUPTION OF THE PEREAN MINISTRY) §§ 145, 146, pp.160-162.

(Conflict with Jewish Rulers At Bethany)

"Let us go to Bethany." (Jn.11:15)

(A fleeting visit shortly before Passover, A.D.30) (Jn.11:1-44)

(1) The Resurrection of Lazarus and the Result.

(2) Retirement in Ephraim.

(IV) FROM EPHRAIM TO BETHANY (SECOND PART OF THE PEREAN MINISTRY) § 147, pp.164-177. See Map p.164.

(Evangelizing in Perea on His Final Return to Jerusalem)

"Jesus came to Bethany." (Jn.12:1)

(A Week or Two Before The Last Passover - April A.D. 30)

(Journeying with the Passover crowds through Samaria, Perea, and Judea)
(Jn.11:55-12:11; Lk. 17:11-19:28; Mt.19:1b-20:34; Mk.10:1b-52)

1. Approaching Perea Along the Boundary of Samaria and Galilee. (Lk.17:11)

2. Journeying Through Perea. 3. Passing Through Jericho.

4. Nearing Jerusalem. 5. Arriving at Bethany.

1. BEFORE THE FEAST (Jh. 7:1-13) pp. 121-123.

- (1) The Murderous Attitude of the Rulers--Ever since His Last Visit § 110
(Jn. 7:1; cf. Jn. 5:18 and Mt. 12:14; Mk. 3:6)
- (2) This Attitude Well-Known to Jesus (Jn. 7:2-7) § 111
- (3) What Jesus Does About it (Jn. 7:8-10; cf. Lk. 9:51-62) § 112
- (4) How it was Revealed at Jerusalem before Jesus arrived (Jn. 7:11-13) § 114

2. IN THE MIDST OF THE FEAST (Jn. 7:14-36) § 115 pp. 123-124.

- (1) The Divine Source of Jesus Teachings (14-24)
- (2) The Divine Origin of Jesus Himself (25-31)
- (3) The Divine Destiny of Jesus (32-36)

3. ON THE LAST DAY OF THE FEAST (Jn. 7:37-8:59) pp. 124-128.

(1) Two Great Ceremonies Interpreted by Jesus

a. The Water-Pouring Ceremony--In the Morning (Jn. 7:37-52) § 116

(Jesus Gives the Water of Life)

(a) The Ceremony and Its Meaning

(b) The Fulfilment in Jesus

a1 His Claim

b1 The Resulting Division of Sentiment (40-52) § 117

b. The Lamp-Lighting Ceremony--In the Evening (Jn. 8:12-20)* § 119

(Jesus is the Light of Life)

(a) The Ceremony and Its Meaning

(b) Its Fulfilment in Jesus

a1 His Claim (12)

b1 The Resulting Contention (13-20)

(2) Two Great Appeals Made by Jesus (21-59)

a. The First -- To Believe on Him as the Messianic Savior From Sin (21-30)
(Jesus is the only Savior from Sin) § 120

(a) The Occasion (20)

(b) His Appeal - "Except ye believe, ye shall die in your sins"

(c) Their Replies

b. The Second -- To Continue in His Word (31-59)
(Jesus is the Truth that makes Men Free) § 121

(a) The Occasion

(b) His Appeal - "The Truth shall Make you free"

(c) Their Replies

a1 Their Claims about Themselves (33-47)

b1 Their Accusations and Violence Against Him (48-59)

4. AFTER THE FEAST (Jn. 9:1-10:21) pp. 129-133.

(1) Healing of the Man Born Blind and the Ensuing Controversies (9:1-34)
(Jesus is the Light of the World) § 122

a. The Cure of the Man (1-7)

b. His Controversies with The Pharisees (8-34a)

c. Their Excommunication of Him (34b)

(2) Winning the Healed Man to Discipleship and the Ensuing Controversy (9:35-10:21)
(Jesus is the Judge of the World, and The True Shepherd of His Sheep) § 123

a. Jesus Wins the Healed Man to Discipleship (35-38)

b. The Pharisees are Embittered (39-41)

c. Jesus Replies to Them by Parable (10:1-21) § 124

(a) The Parable of the Good Shepherd (1-6)

(b) Its Interpretation (7-18)

(c) The Resulting Division (19-21)

*Most ancient Manuscripts omit Jn. 7:53-8:11; § 118. While it is probably a true incident, it does not belong here. Some manuscripts place it near the end of Lk. 21; where it fits very well.

Jn. 7:1-10:21

1. BEFORE THE FEAST (Who Jesus Is)

(Jn. 7:1-13; Cp. Lk. 9:51-62)

Prefatory Note By John

- (1) The Jewish Rulers Have Been Plotting to Kill* Jesus
Ever Since His Last Visit to Jerusalem. § 110

Jn. 7:1; Cp. Jn. 5:18; Mt. 12:14; Mk. 3:6

*Prefatory Note
Jesus Stays Away
from Jerusalem
for 18 months*

[¹After this Jesus went about in Galilee;*
he would not go about in Judea,
because the Jews* sought to kill him.](Jn.5:18; Mt.12:14,p.55;Jn.7:19,p.123)

- (2) In Spite of This, Jesus Resolutely Determines to Face the Issue. § 111

Lk. 9:51

*Then He
Plans to
Evangelize
Jerusalem
and Judea
(See Notes,
p.118)*

⁵¹When the days drew near (See Jn.7:6,8,30 below)
for him to be received up,
he set his face
to go to Jerusalem.

- (3) His Brothers Urge Him to Go To the Feast With the Crowds. § 112
(Even His brothers do not believe in Him as Messiah. V.5)

Jn. 7:2-9

If you are the Messiah Declare Yourself

*The Feast
of Tabernacles
Is Approaching*

²Now the Jews' feast of tabernacles was at hand.

*His Brothers
Urge Jesus to Go
And There Declare
Himself.*

³So his brothers said to him,
"Leave here and go to Judea,
that your disciples may see the works you are doing.

*Their Reasoning:
a. Its Background
is the Whole Period
of Withdrawals
(see 7:1b)
b. What They Say*

⁴"For no man works in secret
if he seeks to be known openly.

"If you do these things,
show yourself to the world."

c. Why They Say it

⁵For even his brothers did not believe in him.

*Jesus Replies:
He Well Knows
the Bitterness
of the Rulers*

⁶Jesus said to them,
"My time has not yet come, (v.8,30;Jn.2:4;8:20)
but your time is always here.
⁷The world cannot hate you,
but it hates me (Jn.15:18-25,p.217;Mt.5:10-12,p.59)
because I testify of it that its works are evil.

Why They Hate Him

⁸"Go to the feast yourselves;
I am not going up to the feast,^b
for my time has not yet fully come." (v.6)

*Jesus Does Not
Go With the Crowds
of Pilgrims
But Lets Them Go On*

⁹So saying, he remained in Galilee.

^aor Judeans. ^bMany ancient authorities add yet.

^cHe had stayed away from Jerusalem (and from all the feasts), for a full year and a half (Cf. Jn.5:1 and 6:4), because he knew the hostility and malignity of the Jewish rulers. When last he had been attending the Passover they were plotting to kill Him (see Jn.5:18). Ever since, they had hounded Him about opposing Him at every turn, and plotting against Him, (for their motives, see Jn.7:7). [See almost the entire "Later Galilean Ministry."] Then it became not even safe for Him to stay in Herod Antipas' territory, for Herod had now killed John the Baptist, and was becoming suspicious of Jesus (See Lk.9:7-9). [See the whole of "The Specialized Ministry", just preceding--and note how carefully Jesus keeps out of Herod's territory (i.e., out of Galilee and Perea)]. (Cf. footnote, p.104)

Mt. 19:1a, 8:19-22

Mk. 10:1a

Lk. 9:51b-62

Jn. 7:10

Later,
When Others
Are Gone

[¹He went
away from Galilee.] *

[^{1a}And he
left there.] *

¹⁰But after his brothers
had gone up to the feast,
then he also went up,
not publicly but in private.

Jesus Also
Goes to Jerusalem
But "Secretly",
i.e. Thru Samaria

[See § 109, p.100]

Lk. 9:51-56

He Sends
Messengers Ahead
to Prepare Lodgings

^{51b}And he sent messengers ahead of him,

⁵²who went
and entered a village of the Samaritans,
to make ready for him;

They Were
Refused Hospitality

⁵³but the people would not receive him,
because his face was set toward Jerusalem.

James and John
Threaten
Vengeance

⁵⁴And when his disciples James and John saw it,
they said,
"Lord, do you want us to bid fire come down from heaven
and consume them?"

Jesus Rebukes
Them

⁵⁵But he turned ^b (Note and ponder His reason, in footnote)
and rebuked them.

He Suggests
a Better Way

⁵⁶And they went on to another village.

Mt. 8:19-22

A Scribe
Asks to
Go Along

¹⁹And a scribe came up
and said to him,
"Teacher, I will follow you
wherever you go."

⁵⁷As they were going along the road,
a man
said to him,
"I will follow you
wherever you go."

Jesus
Warns of
Hardships

²⁰And Jesus said to him,
"Foxes have holes,
and birds of the air have nests;
but the Son of man
has nowhere to lay his head."

⁵⁸And Jesus said to him,
"Foxes have holes,
and birds of the air have nests;
but the Son of man
has nowhere to lay his head."

⁵⁹To another he said,
"Follow me."

Two Others
Plead For
Delay

²¹Another of the disciples
said to him,
"Lord, let me first
go and bury my father."

But he said,
"Lord, let me first
go and bury my father."

Jesus In-
sists on
Immediate
Decisions

^{22b}But Jesus said to him,
"Follow me,
and leave the dead to bury their own dead."

⁶⁰But he said to him,
"Leave the dead to bury their own dead;
but as for you, go and proclaim
the kingdom of God."

⁶¹Another said,
"I will follow you, Lord;
but let me first say farewell
to those at my home."

He Warns
Against
Looking Back

⁶²Jesus said to him,
"No one who puts his hand to the plow
and looks back
is fit for the kingdom of God."

.....
^aSome ancient authorities add as Elijah did. (Cp. 2 K. 1:10-12). ^bSome ancient authorities add
and he said, "You do not know what manner of spirit you are of. For the Son of man came not to
destroy men's lives but to save them."

*For continuance of the record of Mt. and Mk. see § 151, p.167.

Jn. 7:11-13

Is Jesus a Good man or An Impostor?

*The Tension
at the Feast
Before He Arrives
a. The Officials
Hunt Him
b. The Crowds
Discuss Him*

¹¹The Jews were looking for him at the feast, and saying,
"Where is He?"

¹²And there was much muttering about him among the people,
while some said,
"He is a good man,"
others said,
"No, he is leading the people astray."

*But
Everyone
Speaks Secretly*

¹³Yet for fear of the Jews no one spoke openly of him.

2. IN THE MIDST OF THE FEAST. § 115

Jn. 7:14-36

*Jesus Is The Revealer of God's Message**(1) The Divine Source of Jesus' Teaching*

*Jesus Arrives.
Is Teaching
in the Temple*

¹⁴About the middle of the feast
Jesus went up into the temple
and taught.

*a. The Jews
Marvel*

¹⁵The Jews marveled at it, saying,
"How is it that this man has learning,^a when he has never studied?"

*b. Jesus Explains
That
His Teaching
Is
God's Message
And Not
His Own*

¹⁶So Jesus answered them,
"My teaching is not mine, (Jn.12:47-50, p.195; See also Jn.8:31, p.127)
but his who sent me;
¹⁷if any man's will is to do his will,
he shall know whether the teaching is from God
or whether I am speaking on my own authority.
¹⁸He who speaks on his own authority seeks his own glory;
but he who seeks the glory of him who sent him is true,
and in him there is no falsehood.

*c. They Plot
to Kill Him
(Ever since
Jn.5, p.51-52)*

¹⁹Did not Moses give you the law?
Yet none of you keeps the law.
Why do you seek to kill me?" [Jn.5:18; Mt.12:14; Mk.3:6 (p.55); Jn.7:1 (p.121).

*d. The Crowds
sneer at Jesus*

²⁰The people answered,
"You have a demon!
Who is seeking to kill you?" v.20,25;8:40,44,59; footnote p.121]

*e. He Tells Why
They Hate Him.
Healing A Man
On the Sabbath
Is No More
Sabbath breaking
Than Circumcision
On the Sabbath*

²¹Jesus answered them,
"I did one deed, and you all marvel at it. (Jn.5, p.51-52)
²²Moses gave you circumcision
(not that it is from Moses, but from the fathers),
and you circumcise a man upon the sabbath.
²³If on the sabbath a man receives circumcision,
so that the law of Moses may not be broken,
are you angry with me
because on the sabbath I made a man's whole body well?
²⁴Do not judge by appearances,
but judge with right judgment."

(2) The Divine Origin of Jesus Himself

*a. Some
of the People
Try to Figure Out
Why The Rulers
Allow Him
To Go On*

²⁵Some of the people of Jerusalem therefore said,
"Is not this the man whom they seek to kill? [v.19]
²⁶And here he is, speaking openly,
and they say nothing to him!
Can it be that the authorities really know that this is the Christ?
²⁷" Yet we know where this man comes from;
and when the Christ appears, no one will know where he comes from."

^aOr this man knows his letters.

b. *Jesus Claims
To Know God
And To Have Come
From Him*

²⁸So Jesus proclaimed, as he taught* in the temple,
"You know me, and you know where I come from?
But I have not come of my own accord;
He who sent me is true,
and him you do not know.
²⁹I know him, for I come from him,
and he sent me."

c. *Some Wanted
To Arrest Him*

³⁰So they sought to arrest him; (v.32,44,45,10:39)
but no one laid hands on him,
because his hour had not yet come. (Jn.2:4;7:6,8,30)

*They Accepted
His Claim
To Be Messiah*

³¹Yet many of the people believed in him;
they said,
"When the Christ appears,
will he do more signs than this man has done?"

(3) The Divine Destiny of Jesus

a. *They Do Attempt
to Arrest Him*

³²The Pharisees heard the crowd thus muttering about him,
and the chief priests and Pharisees sent officers to arrest him.

b. *He Says
He Will Continue
For A Time
And Then Go
Where They
Can't Come*

³³Jesus then said,
"I shall be with you a little longer,
and then I will go to him who sent me;
³⁴you will seek me and you will not find me;
where I am you cannot come."

c. *They are
Mystified and
Baffled*

³⁵The Jews said to one another,
"Where does this man intend to go that we shall not find him?
Does he intend to go to the Dispersion among the Greeks and teach the Greeks?
³⁶What does he mean by saying,
'You will seek me and you will not find me,'
and,
'Where I am you cannot come?'"

3. ON THE LAST DAY OF THE FEAST

Jn. 7:37-8:59

(1) Two Great Ceremonies Interpreted by Jesus

a. The Water Pouring Ceremony** § 116

*In the Morning
Jn. 7:37-44*

Jesus Is The Water of Life

a. *The Meaning of
the Ceremony*

³⁷On the last day of the feast, the great day,
Jesus stood up and proclaimed,
"If any one thirst, let him come to me and drink. (Jn.4:13-14, p.34;6:35, p.98)

b. *Its Fulfillment
in Jesus*

³⁸He who believes in me,
as^a the scripture has said,
'Out of his heart shall flow rivers of living water.'"

³⁹Now this he said about the Spirit,
which those who believed in him were to receive;
for as yet the Spirit had not been given,
because Jesus was not yet glorified.

c. *Conflicting
Opinions Cause
a Division*

⁴⁰When they heard these words, some of the people said,
"This is really the prophet."

⁴¹Others said,
"This is the Christ."

But some said,
"Is the Christ to come from Galilee?"

⁴²Has not the scripture said that the Christ is descended from David
and comes from Bethlehem, the village where David was?"

⁴³So there was a division among the people over him.

⁴⁴Some of them wanted to arrest him,
but no one laid hands on him.

.....
^aor let him come to me, and let him who believes in me drink. As.

*was teaching. **This took place each morning of the feast (except perhaps the last). It was in commemoration of the water from the rock of Sinai (Ex.17:1-7; 1 Cor.10:4). It was also supposed to point forward to the time of the Messiah, as Ezekiel had prophesied (Ezek.47:1-5). On this last day the crowds awaited in great expectancy for its fulfilment; then Jesus spoke, claiming to be the Messianic fulfilment of the prophecy.

*Jn. 7:45-52
During The Day*

Jesus is The Despair of The Jewish Rulers

- a. *Their Police
Return to Report,
but Empty Handed* ⁴⁵The officers then went back to the chief priests and Pharisees,
who said to them,
"Why did you not bring him?" (v.30,32,44)
- They Excuse
Themselves* ⁴⁶The officers answered,
"No man ever spoke like this man!"
- b. *The Pharisees
Reprimand
Them* ⁴⁷The Pharisees answered them,
"Are you led astray, you also?"
⁴⁸Have any of the authorities or of the Pharisees believed in him?
⁴⁹But this crowd, who do not know the law, are accursed."
- c. *Nicodemus
Defends Jesus
Timidly* ⁵⁰Nic-o-de'mus, (Jn.3:1,p.31;19:39,p.246)
who had gone to him before, and who was one of them,
said to them,
⁵¹"Does our law judge a man without first giving him a hearing
and learning what he does?"
- But He Is
Squashed* ⁵²They replied,
Are you from Galilee too?
Search and you will see that no prophet is to rise from Galilee." ^a

^aMost of the ancient authorities either omit 7:53-8:11, or insert it, with variations of the text, here or at the end of this gospel or after Luke 21:38.

Judging An Adulterous Woman. § 118

Jn.7:53-8:1-11

- ⁵³They went each to his own house,
¹but Jesus went to the Mount of Olives.
- Jesus Is Teaching
In The Temple* ²Early in the morning
he came again to the temple;
all the people came to him,
and he sat down, and taught them.
- The Crowds
Flock to Him* ³The scribes and the Pharisees
brought a woman who had been caught in adultery,
and placing her in the midst,
⁴they said to him,
"Teacher, this woman
has been caught in the act of adultery.
- The Jews
Bring An
Adulterous Woman
to Him
to Trap Him* ⁵"Now in the law
Moses commanded us to stone such.
- They Accuse
The Woman* "What do you say about her?"
- They Quote
The Law
Then Ask
His Advice* ⁶This they said to test him,
that they might have some charge to bring against him.
- Their Motive,
Jesus Sees Thru
Their scheme* Jesus bent down
and wrote with his finger on the ground.
- He Writes
On the Ground* ⁷And as they continued to ask him,
he stood up and said to them,
"Let him who is without sin among you
be the first to throw a stone at her."
- They Insist* ⁸And once more he bent down
and wrote with his finger on the ground.
- He Answers Them;*
- Again He Writes*

CONTINUED ON NEXT PAGE

*In the Evening**Jn. 8:12-20**Jesus is The Light of The World*

*The Ceremony and
Its Meaning:
He Claims to be
The Light of Life*

¹²Again Jesus spoke to them, saying,
"I am the light of the world; (Cp. Jn. 1:5, 8, 9; 9:5; 12:35, 36, 46)
he who follows me will not walk in darkness,
but will have the light of life."

*They Sneer
at His Claims*

¹³The Pharisees then said to him,
"You are bearing witness to yourself;
your testimony is not true." (v. 17-18)

*Jesus Appeals
to the Father's
Testimony*

¹⁴Jesus answered,
"Even if I do bear witness to myself,
my testimony is true,
for I know whence I have come and whither I am going,
but you do not know whence I come or whither I am going."

*Which
Corroborates
His Own*

¹⁵"You judge according to the flesh, I judge no one.
¹⁶Yet even if I do judge, my judgment is true,
for it is not I alone that judge, but I and he* who sent me.
¹⁷In your law it is written
that the testimony of two men is true;
¹⁸I bear witness to myself,
and the Father who sent me bears witness to me." (v. 13)

*They Ask Where
His Father Is,*

¹⁹They said to him therefore,
"Where is your Father?"

Jesus Answers.

Jesus answered,
"You know neither me nor my Father;
if you knew me, you would know my Father also." (Jn. 12:44)

*Why They Didn't
Arrest Him*

²⁰These words he spoke in the treasury
as he taught in the temple;
but no one arrested him, (7:30, 32, 44, 45; 10:39)
because his hour had not yet come. (Jn. 2:4; 7:6, 8, 30)

(2) Two Great Appeals Made By Jesus

a. The First Appeal - To Accept Jesus as Savior from Sin. § 120

*Jn. 8:21-30**Jesus is our only Savior from sin*

*Jesus Warns
They Will Die in Sin
And Cannot Come
Where He Is Going,
They Don't Understand*

²¹Again he said to them,
"I go away, and you will seek me
and die in your sin;
Where I am going, you cannot come."
²²Then said the Jews,
"Will he kill himself, since he says,
'Where I am going, you cannot come'?"

*Many ancient authorities read the Father. *This took place each evening of the feast, in remembrance of the pillar of fiery cloud that led Israel through the desert. It became an apt symbol of the Messiah. Jesus claims to be its fulfilment. (Ex. 13:20-22; 40:34; Num. 7:89; 9:15 ff).

Jn. 7:53-8:1-11 CONTINUED FROM BOTTOM OF PRECEDING PAGE

*They All
Slink Out*

⁹But when they heard it
they went away, one by one,
beginning with the eldest.

*Only the Woman
is Left*

And Jesus was left alone
with the woman standing before him.

*Jesus Asks
Where They Are*

¹⁰Jesus looked up and said to her,
"Woman, where are they?
Has no one condemned you?"

*He Deals With
The Woman,*

¹¹She said, "No one, Lord."

*He Seeks
Not Condemnation
But Repentance,*

And Jesus said,
"Neither do I condemn you;
go, and do not sin again." (Jn. 5:14, p. 52)

Jesus Says
Unless They Believe
They Will Die

²³He said to them,
"You are from below, I am from above;
you are of this world, I am not of this world.
²⁴I told you that you would die in your sins,
for you will die in your sins unless you believe that I am he."

They Ask Who He Is

²⁵They said to him,
"Who are you?"

He Answers,
The Messenger
Of God

Jesus said to them,
"Even what I have told you from the beginning.^a
²⁶I have much to say about you and much to judge;
but he who sent me is true,
and I declare to the world what I have heard from him."

They Fail
to Understand

²⁷They did not understand that he spoke to them of the Father.

Jesus Replies
That After
They Crucify Him
They Will Understand
That He Always
Does God's Will

²⁸So Jesus said,
"When you have lifted up the Son of man, (*Jn.12:32-34, p.194; Jn.3:14, p.32*)
then you will know that I am he,
and that I do nothing on my own authority
but speak thus as the Father taught me.
²⁹"And he who sent me is with me;
he has not left me alone, (*Jn.16:31, p.219*)
for I always do what is pleasing to him."

Many Do Believe
But Superficially

³⁰As he spoke thus, many believed in him.

b. The Second Appeal - To Continue In His Word. § 121

Jn. 8:31-59

Jesus Reveals the Truth That Makes Men Free, As They Obey It

True Freedom,
So Jesus
Urges Them
To Continue
Until They Are Free

³¹Jesus then said to the Jews who had believed in him, (*See Jn.7:16-18, p.123; 12:47-50, p.195*)
"If you continue in my word, you are my disciples,
³²and you will know the truth, and the truth will make you free."

They Retort
That They
Are No Slaves

³³They answered him,
"We are descendants of Abraham,
and have never been in bondage to anyone.
(How is it that you say,
'You will be made free'?)"

He Says
Sin Enslaves

³⁴Jesus answered them,
"Truly, truly, I say to you,
every one who commits sin is a slave to sin.
³⁵The slave does not continue in the house forever;
the son continues forever.
³⁶So if the Son makes you free,
you will be free indeed.

But That
He
Makes Free

Then Jesus Answers
Their Other Claim

*Real Parentage, Too,
is Spiritual*

³⁷"I know that you are descendants of Abraham;
yet you seek to kill me,
because my word finds no place in you.
³⁸I speak of what I have seen with my Father,
and you do what you have heard from your father."

(a) Jesus says
They Are Not
True Children of
Abraham

³⁹They answered him,
"Abraham is our father." (*Cf. Mt.3:9, p.23*)

If They Were
They Would
Act Like It

Jesus said to them,
"If you were Abraham's children,
you would do what Abraham did,
⁴⁰but now you seek to kill me,
a man who has told you the truth
which I heard from God;
this is not what Abraham did.
⁴¹You do what your father did."

Then They
Claim To Be
Children of God

They said to him,
"We were not born of fornication;
we have one Father, even God."

^aor Why do I talk to you at all?

- (b) *Jesus Says
Neither Are They
True Sons of God*
- (c) *But in Reality,
Sons of The Devil
Because They Do
The Devil's Will*
- Because They Do
The Works
of The Devil*
- and
Because They
Refuse To
Believe Him.*
- Then They Make
A Double Accusation:
You Are a Samaritan
And Have A Demon*
- No: But Because
I Honor God,
You Dishonor Me*
- But God Will Judge.
If They Believe,
They Will Not Die in Sin*
- Then They Accuse Him
of Vaunting Himself,
Claiming To Be
Greater Than
Abraham
Or The Prophets*
- He Is Not Guilty,
But Is True to God*
- They Do Not Know God
But He Knows God
He Dare Not Deny It
And He Keeps God's Word*
- Abraham Rejoiced
As He Foresaw
The Messianic Glory
They Misunderstand
And Are Horrified*
- Christ Asserts
His Preexistence*
- They Attempt
to Mob Jesus*
- 42 Jesus said to them,
"If God were your Father, you would love me,
for I proceeded and came forth from God;
I came not of my own accord, but he sent me.
- 43 "Why do you not understand what I say?
It is because you cannot bear to hear my word.
- 44 You are of your father the devil,
and your will is to do your father's desires.
- "He was a murderer from the beginning, [Gen.1:1]
and has nothing to do with the truth, [Gen.3]
because there is no truth in him.
When he lies, he speaks according to his own nature,
for he is a liar and the father of lies.
- 45 "But, because I tell the truth, you do not believe me.
- 46 Which of you convicts me of sin?
If I tell the truth, why do you not believe me?
- 47 He who is of God hears the words of God;
the reason why you do not hear them is that you are not of God."
- 48 The Jews answered him,
"Are we not right in saying that you are a Samaritan
and have a demon?" (Cf. § 69 and footnote, p.71)
- 49 Jesus answered,
"I have not a demon;
I honor my Father,
and you dishonor me.
50 Yet I do not seek my own glory; (5:41, p.53)
there is One who seeks it and he will be the judge.
51 Truly, truly, I say to you,
if any one keeps my word, he will never see death."
- 52 The Jews said to him,
"Now we know that you have a demon.
Abraham died, as did the prophets;
and you say,
'If any one keeps my word, he will never taste death.'
53 Are you greater than our father Abraham, who died?
And the prophets died!
Whom do you make yourself to be?"
- 54 Jesus answered,
"If I glorify myself, my glory is nothing;
it is my Father who glorifies me,
of whom you say that he is your God.
- 55 "But you have not known him;
I know him.
If I said, I do not know him,
I should be a liar like you;
but I do know him
and I keep his word.
- 56 "Your father Abraham rejoiced that he was to see my day;
he saw it and was glad."
- 57 The Jews then said to him,
"You are not yet fifty years old,
and have you seen Abraham?"^a
- 58 Jesus said to them,
"Truly, truly, I say to you,
before Abraham was, I am."
- 59 So they took up stones to throw at him;^{*}
but Jesus hid himself, (Jn.12:36, p.194; cf. Lk.4:30, p.38)
and went out of the temple.

^aSome ancient authorities read *has Abraham seen you?* ^{*}Although there have been bitter controversies, and they even "sought to kill" Jesus, yet this is the first time that physical violence is actually attempted. The attempt is repeated when next He comes to Jerusalem, three months later (Jn.10:39-40)

(1) Healing A Man Born Blind, And the Ensuing Controversy. § 122

Jn. 9:1-34

Jesus is the Light of the World

a. THE CURE

(a) Jesus Heals The Man

*As They Flee
They See
A Blind Man*

¹As he passed by, he saw a man blind from his birth.

*The Disciples
Ask Who's To Blame**

²And his disciples asked him,
"Rabbi, who sinned,* this man or his parents,
that he was born blind?"

*Jesus Answers
Our Part Is Not
to Fix Blame,
But to Rescue
From Evil*

³Jesus answered,
"It was not that this man sinned, or his parents,
but that the works of God might be made manifest in him.
⁴We must work the works of him who sent me, while it is day;
night comes, when no one can work.
⁵As long as I am in the world, I am the light of the world." (Jn. 1:5, 8, 9; 8:12;
12:35-36, 46)

*Jesus Anoints
The Man's Eyes
With Clay*

⁶As he said this, he spat on the ground
and made clay of the spittle
and anointed the man's eyes with the clay,

*And Instructs
Him To Go, Wash.*

⁷saying to him,
"Go, wash in the pool of Si-lo'am" (which means Sent).

He Obeys

So he went and washed

And Is Healed.

and came back seeing.

(b) The Neighbors Verify the Cure

*The Neighbors
Are Bewildered
And Doubt
His Identity,*

⁸The neighbors
and those who had seen him before as a beggar, said,
"Is not this the man who used to sit and beg?"

⁹Some said,
"It is he" ;
others said,
"No, but he is like him."

*The Man Asserts
His Identity*

He said,
"I am the man."

*They Ask
How He
Was Cured*

¹⁰They said to him,
"Then how were your eyes opened?"

He Explains

¹¹He answered,
"The man called Jesus made clay
and anointed my eyes
and said to me, 'Go to Si-lo'am and wash';

so I went and washed
and received my sight."

¹²They said to him,
"Where is he?"

He said,
"I do not know."

.....
*The Disciples were interested in fixing blame; and since sickness was believed to be the result of sin; some believed he had sinned before he was born, either in the prenatal state, or in a previous existence; some believed the sins of the parents are "visited upon the children."

b. THE CONTROVERSY

(a) The Pharisees Discuss the Case

The Man Is Brought to The Pharisees ¹³They brought to the Pharisees the man who had formerly been blind.
¹⁴Now it was a sabbath day when Jesus made the clay and opened his eyes.

They Ask Him How He Has Been Healed ¹⁵The Pharisees again asked him how he had received his sight.
 And he said to them,

"He put clay on my eyes, and I washed, and I see."

They Dispute Among Themselves ¹⁶Some of the Pharisees said,
 "This man is not from God, for he does not keep the sabbath."

But others said,
 "How can a man who is a sinner do such signs?"

There was a division among them.

They Ask The Man ¹⁷So they again said to the blind man,
 "What do you say about him, since he has opened your eyes?"

He said,
 "He is a prophet."

(b) The Pharisees Interview His Parents

The Jews Call His Parents and Question Them ¹⁸The Jews did not believe that he had been blind and had received his sight,
 until they called the parents of the man who had received his sight,
¹⁹and asked them,
 "Is this your son, who you say was born blind?
 How then does he now see?"

His Parents Dodge the Issue ²⁰His parents answered,
 "We know that this is our son, and that he was born blind;
²¹but how he now sees we do not know, nor do we know who opened his eyes.
 Ask him; he is of age, he will speak for himself."

*Because They Fear Persecution and Excommunication** ²²His parents said this because they feared the Jews, for the Jews had already agreed that if any one should confess him to be Christ, he was to be put out of the synagogue. (v.34-35; Lk.11:52, p.141; Jn.12:42; Mt.23;13, p.192)

²³Therefore his parents said,
 "He is of age, ask him."

.....

*Such excommunication from the synagogue was a serious affair inasmuch as it involved both social ostracism and economic boycott. No one would sell to him or buy from him.

(c) The Pharisees Again Summon The Man and Put Him On Trial

*The Pharisees Give
Pious Advice*

²⁴So for the second time
they called the man who had been blind,
and said to him,
" Give God the praise;
we know that this man is a sinner."

*The Man
Defends Himself*

²⁵He answered,
" Whether he is a sinner, I do not know;
one thing I know, that though I was blind, now I see."

*They Probe
Further*

²⁶They said to him,
" What did he do to you?
How did he open your eyes?"

He Thrusts Home

²⁷He answered them,
" I have told you already,
and you would not listen.
Why do you want to hear it again?
Do you too want to become his disciples?"

*They Are
Exasperated
and Revile Him*

²⁸And they reviled him, saying,
" You are his disciple,
but we are disciples of Moses.
²⁹We know that God has spoken to Moses,
but as for this man,
we do not know where he comes from."

*The Courageous
Eloquence
of Conviction*

³⁰The man answered,
" Why, this is a marvel!
You do not know where he comes from,
and yet he opened my eyes.

³¹" We know that God does not listen to sinners,
but if any one is a worshiper of God and does his will,
God listens to him.

*The Petty Contempt
Of Dishonest
Officials*

³²" Never since the world began
has it been heard that any one opened the eyes of a man born blind.

³³" If this man were not from God,
he could do nothing."

*They
Revile Him*

³⁴They answered him,
" You were born in utter sin,
and would you teach us?"

(d) They Excommunicate Him

And they cast him out. (v.22,35;15:18-26; p.217)

Jn. 9:35-10:21

*Jesus Seeks Out the Man and Wins Him to Discipleship**(Jesus is the Judge of the World, and the True Shepherd of His Sheep)**Jesus
Hunts Him
Up*

³⁵Jesus heard that they had cast him out,
and having found him he said,
"Do you believe in the Son of man?"**

*He Wins
the Man
to Discipleship*

³⁶He answered,
"And who is he, sir,
that I may believe in him?"

³⁷Jesus said to him,
"You have seen him,
and it is he who speaks to you." (Or who is speaking with you)

³⁸He said,
"Lord, I believe";

and he worshiped him.

*Jesus Comments
On The Situation*

³⁹Jesus said,
"For judgment I came into this world, (cf. Jn.3:17-19, p.32;5:22ff.p.52;
that those who do not see may see, Jn.12:47-48,p.195)
and that those who see may become blind."

*The Pharisees
Are Embittered*

⁴⁰Some of the Pharisees near him heard this,
and they said to him,
"Are we also blind?"

*Jesus
Sternly
Rebukes Them
And Enforces
His Rebuke
With a Priceless
Parable*

⁴¹Jesus said to them,
"If you were blind, you would have no guilt;
but now that you say,
'We see,'
your guilt remains."

The Parable of the Good Shepherd.** § 124

Jn. 10:1-21

*(a) The Parable
Jesus Replies
to Them
by Parable*

¹"Truly, truly, I say to you,
he who does not enter the sheepfold by the door
but climbs in by another way,
that man is a thief and a robber;
²but he who enters by the door
is the shepherd of the sheep.

*God's Sheep
and False Shepherds*

³"To him the gatekeeper opens;
the sheep hear his voice,
and he calls his own sheep by name
and leads them out.

*The True Shepherd
and His Sheep*

⁴"When he has brought out all his own,
he goes before them,
and the sheep follow him,
for they know his voice.

⁵"A stranger they will not follow,
but they will flee from him,
for they do not know the voice of strangers."

*They Do Not
Understand
His Parable*

⁶This figure Jesus used with them,
but they did not understand what he was saying to them.

.....
*Many ancient authorities read the Son of God. *(In either case it meant "The Messiah").

**This Parable was Christ's further discussion of the excommunication of the man who defended Jesus and "believed in Him as Messiah." (See 9:34 and 35). It is a stern rebuke of the Jewish Rulers for that wicked decision.

(b) The Interpretation of the Parable

Jn. 10:7-18

He Explains
Jesus is
the Door
of the Sheep
e

⁷So Jesus again said to them,
"Truly, truly, I say to you,
I am the door of the sheep.
⁸All who came before me are thieves and robbers;
but the sheep did not heed them.

⁹"I am the door;
if any one enters by me,
he will be saved,
and will go in and out and find pasture.

¹⁰"The thief comes only to steal and kill and destroy;
I came that they may have life,
and have it abundantly.

Jesus is
the Good Shepherd
of the Sheep

¹¹"I am the good shepherd.
The good shepherd lays down his life for the sheep.

¹²"He who is a hireling, and not a shepherd,
whose own the sheep are not,
sees the wolf coming
and leaves the sheep and flees;

¹³"and the wolf snatches them and scatters them.
He flees because he is a hireling
and cares nothing for the sheep.

He is Faithful
to Death
Jesus Knows His Sheep

¹⁴"I am the good shepherd;
I know my own and my own know me,
¹⁵as the Father knows me and I know the Father;
and I lay down my life for the sheep.

There is One Flock
and One Shepherd

¹⁶"And I have other sheep,
that are not of this fold; (cf. Jn. 11:52, p. 163)
I must bring them also,
and they will heed my voice.
So there shall be one flock, one shepherd.

The Commandment to Lay Down His Life

God Has
Commanded Jesus
to Lay Down His Life,
In Order That
He May Take It Again

¹⁷"For this reason the Father loves me,
because I lay down my life
that I may take it again.
¹⁸No one takes it from me,
but I lay it down of my own accord.

So He Has Been Authorized
By The Father
To Do It

"I have power* to lay it down,
and I have power* to take it again;
this charge I have received from my Father."

(c) The Outcome of the Controversy

Jn. 10:19-21

Again

¹⁹There was again a division among the Jews because of these words.

The Result Is
Division

²⁰Many of them said,
"He has a demon, and he is mad; why listen to him?" (Jn. 8:48, 52, p. 128)

²¹Others said,
"These are not the sayings of one who has a demon.
Can a demon open the eyes of the blind?"

.....

*Gk. authority, or the right.

1. OPENING EVENTS §§ 125-28, pp. 135-38

- (1) The Seventy Sent Out (Lk. 10:1-16) pp.135-136.
- [(2) The Seventy Returning (Lk. 10:17-24)]** [p.137] also 147.
- (3) The Good Samaritan (Lk. 10:25-37) pp. 137-138.
- (4) Visiting Martha and Mary (Lk.10:38-42) p. 138.
- (5) Teaching How to Pray (Lk. 11:1-13) pp.138-139.

2. CONTROVERSIES §§ 129-33, pp. 139-46

- (1) Jesus Warns the Accusing Pharisees Against Blasphemy (Lk. 11:14-36) pp.139-140.

- (a) *The Source of Christ's Miraculous Power* (14-26)
- (b) *The Secret of True Blessedness* (27-28)
- (c) *The True Sign from Heaven* (29-32)
- (d) *The Prime Importance of Spiritual Illumination* (33-36)

- (2) Jesus Warns Pharisees and Lawyers Against Formalism and Hypocrisy (Lk. 11:37-54) p.141.

- (a) *Rebuking the Pharisees* (37-44)
- (b) *Rebuking the Lawyers* (45-52)
- (c) *They Are Enraged Against Jesus* (53-54)

- (3) Jesus Warns His Disciples Against the Spirit of Pharisaism (Lk.12:1-59) pp.142-144.
- (4) Heeding the Signs of the Times (Lk.12:54-59) p.145.
- (5) Jesus Teaches How to Avert Judgment through Repentance (Lk. 13:1-9) p.145.
- (6) Jesus Heals a Crippled Woman on the Sabbath (Lk. 13:10-17)p.146.
- (7) Jesus Illustrates How The Kingdom Grows (Lk. 13:18-21) p.146.

3. THE SEVENTY RETURN** (Lk. 10:17-24; Mt. 11:25-30) § 134, p.147

*Footnote to Lk. 10:1 - next page.

"After this" evidently refers to the section just preceding. This section speaks specifically of time and places (Lk.9:51,52,56,57,p.122).

These statements make it plain that the time is somewhere near the end. It is also clear that Jesus and his disciples are on the way to Jerusalem.

The situation of Lk. 9:51 corresponds rather exactly with Mt. 19:1a, and Mk. 10:1a. Then Jn.7:2-10 comes to our aid and makes these general statements concrete and specific. Jesus went "privately" to the feast (i.e. not when the pilgrim crowds went, and clamored for Him to go along, see Jn.7:2-9, but 3 or 4 days after they were gone). Also he went, not by the usual round about pilgrim route, through Perea, but by the direct route, through Samaria.

Then "in the midst of the feast," Jesus arrives (Jn. 7:14) and is teaching. So also "on the last day of the feast" he is teaching (7:37). Things work up to a climax in Jn. 10:19-20.

All of these considerations would seem to explain the phrase, "after this" in Lk. 10:1. And it would make this phrase equal to, "After the Feast of Tabernacles" Jesus sent out the Seventy.

If then we ask where Jesus was just then? and where (to what places) He sent the Seventy, all we can say is that there is no hint anywhere that Jesus had, in the meantime, left Judea. In Jn. 10:22, two and a half months later, at the Feast of Dedication, Jesus is still in Judea and shows up again at Jerusalem. Now if He was in Jerusalem at Jn. 7:14 and again at 10:22 the best guess is that He remained in Judea during those months; and there is nothing to contradict this idea.

Then when Jesus does leave Judea, after the Feast of Dedication, John expressly says so (Jn.10:40), and proceeds to characterize and sum up His work there and its results, Luke again supplying the details (see next division § 136-144)

So then John 7:14-10:21 fits exactly into the gap between Lk. 9 and 10.

Between Jn. 10:21 and 10:22 there is a gap of three months, from the Feast of Tabernacles to The Feast of Dedication. John tells us nothing of what went on during that time. Neither do Matthew or Mark. Only to Luke are we indebted for the detailed, concrete incidents of these three months from the last half of October to the last week of December. These events follow next, and they all, so far as any evidence to the contrary is concerned, took place in Judea. See also footnotes on next two pages.

**Just when The Seventy returned we do not know. Certainly it was not immediately. It may have been at the close of this period of "Evangelizing in Judea" (i.e. after Lk. 13:21). Compare the return of "The Twelve", just before Passover, at the close of "The Last Tour Throughout Galilee." (See Mk. 6:7; and Mk. 6:30; p. 92. § 86).

Lk. 10:1-13:21

1. OPENING EVENTS

(1) Sending Out the Seventy. § 125

Mt. 11:20-24

Lk. 10:1-16

(Probably Just After the Feast of Tabernacles)

Lk.

a. Jesus Sends
Messengers Ahead

¹After this* the Lord appointed seventy* others,
and sent them on ahead of him, two by two,
into every town and place where he himself was about to come.

b. He Commands Them
To Pray
For Other Workers

²And he said to them,
"The harvest is plentiful,**
but the laborers are few;
pray therefore the Lord of the harvest
to send out laborers into his harvest.

c. He Gives The Charge
(a) Their Danger

³"Go your way;
behold, I send you out as lambs in the midst of wolves.

(b) No Impediments

⁴"Carry no purse, no bag, no sandals;
and salute no man on the road.

(c) Their Method
of Procedure

⁵"Whatever house you enter, first say,
'Peace be to this house!'
⁶And if a son of peace is there, your peace shall rest upon him;
but if not, it shall return to you.
⁷And remain in the same house,
eating and drinking what they provide,
for the laborer deserves his wages;
do not go from house to house.

(d) If Received

⁸"Whenever you enter a town and they receive you,
eat what is set before you;
⁹heal the sick in it
and say to them,
'The kingdom of God has come near to you.'

(e) If Rejected

¹⁰"But whenever you enter a town and they do not receive you,
go into its streets and say,
¹¹'Even the dust of your town that clings to our feet,
we wipe off against you;
nevertheless know this, that the kingdom of God has come near.'

(f) The Penalty
for Rejecting

¹²"I tell you,
It shall be more tolerable on that day for Sodom
than for that town."

.....
*Many ancient authorities read seventy-two.

*See footnote on previous page.

**We can get an idea of just how "plenteous the harvest" was, if we recall that up to now, Jesus had thoroughly evangelized only Galilee and Jerusalem. But all of Judea, outside the capital was almost untouched. Neither had He more than touched Perea. Now that He has been practically excluded from Galilee, He will concentrate on the up-to-now neglected provinces, Judea and Perea. And that is where nearly all the recorded events that follow take place.--Lk. 10:1-13:21 in Judea; and Lk. 13:22-19:28, in Perea. After that there remains only the consummation of His whole life and work at Jerusalem.

And since only six months remain till "His hour will have come," and since "the harvest is so great," He appoints seventy more helpers, making 35 plus 6 teams of two each.

The Peril of Rejecting God's Messengers

Mt.

Lk.

20Then he began to upbraid the cities
where most of his mighty works had been done,
because they did not repent.

Woe to
Chorazin
and
Bethsaida

21" Woe to you, Cho-ra'zin!
woe to you, Beth-sa'i-da!
For if the mighty works done in you
had been done in Tyre and Sidon,
they would have repented long ago
in sackcloth and ashes.

A Worse
Judgment
Than That Of
Tyre and Sidon
Awaits Them

22" But I tell you,
it shall be more tolerable
on the day of judgment
for Tyre and Sidon
than for you.

Woe to
Capernaum

23" And you, Ca-per'na-um,
will you be exalted to heaven?
You shall be brought down to Hades.
For if the mighty works done in you
had been done in Sodom,
it would have remained until this day.

A Worse
Judgment
Than That
of Sodom

24" But I tell you that
it shall be more tolerable on the day of judgment
for the land of Sodom.
than for you."

Cf. v. 12

Rejecting
Christ's Messengers
Means
Rejecting Christ

13" Woe to you, Cho-ra'zin!
woe to you, Beth-sa'i-da!
For if the mighty works done in you
had been done in Tyre and Sidon,
they would have repented long ago,
sitting in sackcloth and ashes.

14" But
it shall be more tolerable
in the judgment
for Tyre and Sidon
than for you.

15" And you, Ca-per'na-um,
will you be exalted to heaven?
You shall be brought down to Hades.

16" He who hears you hears me, (Jn. 12:44-50)
and he who rejects you rejects me,
and he who rejects me rejects him
who sent me."

[2. The Return of the Seventy*, See § 134]

Lk. 10:17-24

[17The seventy returned with joy, saying,
"Lord, even the demons are subject
to us in your name."

18And he said to them,

"I saw Satan fall like lightning from heaven.

19Behold, I have given you authority
to tread upon serpents and scorpions,
and over all the power of the enemy;
and nothing shall hurt you.

20Nevertheless do not rejoice in this,
that the spirits are subject to you;
but rejoice that your names are written in heaven."

21In that same hour

he rejoiced in the Holy Spirit and said,

"I thank thee, Father,
Lord of heaven and earth,
that thou hast hidden these things

from the wise and understanding,
and hast revealed them to babes;
yea, Father,
for such was thy gracious will."

22" All things have been delivered

to me by my Father;
and no one knows who the Son is except the Father,
or Who the Father is except the Son
and anyone to whom
the Son chooses to reveal him."

23Then turning to the disciples he said privately,

"Blessed are the eyes which see what you see!
24For I tell you that many prophets and kings
desired to see what you see,
and did not see it,
and to hear what you hear,
and did not hear it."]

*How long after they were sent out, they returned is nowhere indicated. So it seems best not to disturb the order of Luke's record. The best guess is that they returned at the close of this period when Jesus came back to Jerusalem--after about 3 months--to the Feast of Dedication. (See pp.134 for the fuller explanation, and also § 134] for the probable chronological sequence of events.)

^aor it was well-pleasing before Thee.

The Occasion .

*A Lawyer's
Question*

25And behold, a lawyer stood up to put him to the test, saying,
"Teacher, what shall I do to inherit eternal life?"

Our Lord's Question

26He said to him,
"What is written in the law? How do you read?"

*The Lawyer's
Reply*

27And he answered,
"You shall love the Lord your God with all your heart,
and with all your soul,
and with all your strength,
and with all your mind;
and your neighbor as yourself."

*Jesus says
"You Are Right"*

28And he said to him,
"You have answered right;
do this, and you will live."

*The Lawyer
Quibbles*

29But he, desiring to justify himself, said to Jesus,
"And who is my neighbor?"

The Story

*Jesus Tells
a Story,
A Desperately
Needy Situation*

30Jesus replied,
"A man was going down from Jerusalem to Jericho,
and he fell among robbers,
who stripped him and beat him,
and departed, leaving him half dead.

*A Priest
Shuns His Duty*

31" Now by chance a priest was going down that road;
and when he saw him he passed by on the other side.

A Levite also

32So likewise a Levite,
when he came to the place and saw him,
passed by on the other side.

*A Samaritan
Shows Compassion*

33" But a Samaritan, as he journeyed, came to where he was;
and when he saw him, he had compassion,

*Gives Him
First Aid*

34and went to him,
and bound up his wounds, pouring on oil and wine;

*Takes Him
To a Shelter*

" Then he set him on his own beast,
and brought him to an inn,
and took care of him.

*Provides Expenses,
Promises
Further Care*

35" And the next day he took out two denarii,^a
and gave them to the innkeeper, saying,
'Take care of him;
and whatever more you spend,
I will repay you when I come back.'

*The Moral
Is Revealed
By a Question*

Its Interpretation

36" Which of these three, do you think,
proved neighbor to the man who fell among the robbers?"

*The Truth
Is Brought Home*

37He said,
"The one who showed mercy on him."

*It Remains
To Be Done*

And Jesus said to him,
"Go and do likewise."

.....

^aSee note on Mt. 18:28.

(4) Visiting Martha and Mary. § 127

Lk. 10:38-42

*Jesus is
Received
by Martha*

³⁸Now as they went on their way,
he entered a village;
and a woman named Martha received him into her house.

*Mary Shows
Deeper Interest*

³⁹And she had a sister called Mary,
who also sat at the Lord's feet
and listened to his teaching.

*Martha Is
Distracted
and Complains
Fretfully*

⁴⁰But Martha was distracted with much serving;
and she went to him and said,
"Lord, do you not care that my sister has left me to serve alone?
Tell her then to help me."

*The Master
Rebukes Her
and
Commends Mary*

⁴¹But the Lord answered her,
"Martha, Martha, you are anxious and troubled about many things;
⁴²One thing is needful.^a
Mary has chosen the good portion,
which shall not be taken away from her."

(5) Teaching How To Pray. § 128

*Lk. 11:1-13**The Occasion*

Jesus Prays

¹He was praying in a certain place,
and when he ceased, one of his disciples said to him,
"Lord, teach us to pray,
as John taught his disciples."

*The Disciples
Request
To Be Taught
To Pray*

The Lesson

*A Former
Lesson Is
Reviewed^a
(See Mt. 6:9ff.)*

²And he said to them,
"When you pray, say: *
'Father,
hallowed be thy name.
Thy kingdom come.

³"Give us each day our daily bread;^b
⁴And forgive us our sins,
for we ourselves
forgive every one who is indebted to us;
and lead us not into temptation."

*Whole-hearted
Perseverance
in Praying*

⁵And he said to them,
"Which of you who has a friend
will go to him at midnight and say to him,
'Friend, lend me three loaves;
⁶for a friend of mine has arrived on a journey,
and I have nothing to set before him;'

*Is Urged
By a Striking
Illustration*

⁷"And he will answer from within,
'Do not bother me; the door is now shut,
and my children are with me in bed;
I cannot get up and give you anything.'

⁸"I tell you,
though he will not get up and give him anything because he is his friend,
yet because of his importunity
he will rise and give him whatever he needs.

^a Many ancient authorities read few things are needful, or only one.

^b Or, our bread for the morrow.

^{*} In Chapters 10-17 of Luke many sayings and teachings are also given by Mt. and Mk. but in other life situations; we must either suppose that Jesus taught numerous truths on various occasions like every other great teacher, or else tear Luke's story into fragments and thus disregard his fine sense of both historical and literary sequences. (See footnote, p.146)

Another Lesson Reviewed

*The Method
of Persevering
in Prayer
Is Suggested*

9 "And I tell you,
Ask, and it will be given you;
seek, and you will find;
knock, and it will be opened to you.

*The Reason: is
The Certainty
of God's Answer
To Prayer*

10 "For every one who asks receives,
and he who seeks finds,
and to him who knocks it will be opened.

An Illustration

*A Loving Father's
Good Gifts
Are Certain*

11 "What father among you,
if his son asks for^a a fish, will instead of a fish give him a serpent;
12 or if he asks for an egg, will give him a scorpion?

A New Turn of Thought

*His
All-Inclusive
Gift
Is Promised*

13 "If you then, who are evil,
know how to give good gifts to your children,
how much more will the heavenly Father
give the Holy Spirit to those who ask him?"

2. CONTROVERSIES AND WARNINGS**(1) Casting Out Demons by the "Finger of God". § 129**

*Lk. 11:14-36**

[*Cf. Mt. 12:22-45. § 69, p. 71ff.*]

The Occasion

*A Stupendous
Miracle
Is Witnessed*

14 Now he was casting out a demon that was dumb;
when the demon had gone out,
the dumb man spoke,

*The People
Are Amazed
Some Criticize
Blasphemously
Others Ask For
A Catastrophic Sign*

and the people marveled.

15 But some of them said,
"He casts out demons by Be-el'ze-bub,^b the prince of demons";
16 while others, to try him,
sought from him a sign from heaven.

*The Teaching of Jesus
He Rebukes Their Cavils*

*Jesus Refutes
Their False
Explanation
a. He Shows
Its Absurdity*

17 But he, knowing their thoughts,
said to them,
"Every kingdom divided against itself is laid waste,
and house falls upon house.

*b. He Disproves
by their Own Practices.*

18 "And if Satan also is divided against himself,
how will his kingdom stand?
For you say that I cast out demons by Be-el'ze-bub.

*c. He Gives
The True Explanation:*

19 "And if I cast out demons by Be-el'ze-bub,
by whom do your sons cast them out?
Therefore they shall be your judges.

*(a) His Power
to Cast Out Demons
Comes from God*

20 "But if it is by the finger of God that I cast out demons,
then the kingdom of God has come upon you.

^aSome ancient authorities insert a loaf, will give him a stone? or if he asks for. ^bGreek Beelzebul.
*Compare Mt. 12:22-45. This is either the same event (in part), as that in Mt., or a similar one
on a much later occasion, and not in Galilee, but in Judea. (See footnote p.146)

(b) Satan
Jealously Guards
His Possessions
and Must be
Overpowered

21" When a strong man, fully armed, guards his own palace,
his goods are in peace;
22but when one stronger than he assails him and overcomes him,
he takes away his armor in which he trusted,
and divides his spoil.

(c) Satan Does Not
Help Jesus
But Hinders

23" He who is not with me is against me;
and he who does not gather with me scatters.

(d) The Evil Spirit
Is Persistent

24" When the unclean spirit has gone out of a man,
he passes through waterless places seeking rest;
and finding none he says,
'I will return to my house from which I came.'

25" And when he comes, he finds it swept and put in order.

(e) And Will Return
Whenever He Can

26" Then he goes
and brings seven other spirits more evil than himself,
and they enter and dwell there;
and the last state of that man becomes worse than the first."

A Woman Is Answered

d. An Interruption
Is Turned to Account
A Woman's Enthusiasm
for Jesus

27As he said this,
a woman in the crowd raised her voice and said to him,
"Blessed is the womb that bore you, and the breasts that you sucked!"

Jesus' Reply

28But he said,
"Blessed rather are those who hear the word of God and keep it!"

Jesus Rebukes The Demand for "A Sign"

The True Sign from Heaven

e. An Unreasonable
Demand Is Rejected

29When the crowds were increasing,

he began to say,
"This generation is an evil generation;
it seeks a sign,
but no sign shall be given to it except the sign of Jonah.
30For as Jonah became a sign to the men of Nin'e-veh,
so will the Son of man be to this generation.

(a) Evil Men
Demand Signs
(b) No Sign Is Given
Except That of
The Resurrection

31" The queen of the south will arise at the judgment
with the men of this generation and condemn them;
for she came from the ends of the earth to hear the wisdom of Solomon,
and behold, something greater than Solomon is here.

(c) Christ's Wisdom
Is Greater Than
That of Solomon

32" The men of Nin'e-veh will arise at the judgment
with this generation and condemn it;
for they repented at the preaching of Jonah,
and behold, something greater than Jonah is here.

(d) His Preaching
Is Better Attested
Than Jonah's

33" No one after lighting a lamp
puts it in a cellar or under a bushel,
but on a stand,
that those who enter may see the light.

(e) Christ Is
God's Light
Exhibited to Men

34" Your eye is the lamp of your body;
when your eye is sound, your whole body is full of light;
but when it is not sound, your body is full of darkness.

(f) Hence Darkness
Is Due to Bad Eyes

35" Therefore be careful lest the light in you be darkness.

(g) Examine Your
Own Eyes, So That
(h) You May Have
Fullness of Light

36" If then your whole body is full of light, having no part dark,
it will be wholly bright, as when a lamp with its rays gives you light."

A Pharisee's Selfrighteous Formalism Rebuked

*Jesus Is Invited
to Dine With
A Pharisee*

37While he was speaking, a Pharisee asked him to dine with him;
so he went in and sat at table.

*He Is Criticized
For Not Washing
Ceremonially*

38The Pharisee was astonished to see
that he did not first wash before dinner.

*He Teaches About
Inward Cleansing
vs. Outward*

39And the Lord said to him,
"Now you Pharisees cleanse the outside of the cup and of the dish,
but inside you are full of extortion and wickedness. (Mt. 23:26, p. 192)
40You fools! Did not he who made the outside make the inside also?
41But give for alms those things which are within;
and behold, everything is clean for you.

*And of
Moral Defilement
vs. Ceremonial Pollution*

42" But woe to you Pharisees!
For you tithe mint and rue and every herb, (Mt. 23:23, p. 192)
and neglect justice and the love of God;
these you ought to have done
without neglecting the others.

*He Warns Against
Ostentation
and Hypocrisy*

43" Woe to you Pharisees!
For you love the best seats in synagogues (cp. § 175)
and salutations in the market places.
44Woe to you!
For you are like the graves which are not seen,
and men walk over them without knowing it."

A Lawyer's Objection Overruled

*A Lawyer
Challenges Him*

45One of the lawyers answered him,
"Teacher, in saying this you reproach us also."

*He Gives
A Three-Fold
Warning In Reply
(a) Because of
Harsh Demands*

46And he said,
"Woe to you lawyers also!
For you load men with burdens hard to bear, (Mt. 23:4, p. 191)
and you yourselves do not touch the burdens with one of your fingers.

*(b) Because of
Persecuting
Prophets
and
Apostles*

47" Woe to you! (Mt. 23:29-36, p. 192)
For you build the tombs of the prophets whom your fathers killed.
48So you are witnesses and consent to the deeds of your fathers;
for they killed them, and you build their tombs.
49Therefore also the wisdom of God said,
'I will send them prophets and apostles, (Mt. 23:34)
some of whom they will kill and persecute,'

*Blood-Guilt
Results*

50" that the blood of all the prophets, (Mt. 23:30-36, p. 193)
shed from the foundation of the world
may be required of this generation,
51from the blood of Abel to the blood of Zech-a-ri'ah,
who perished between the altar and the sanctuary.
Yes, I tell you,
It shall be required of this generation.

*(c) Because of
Perverting
God's Message*

52" Woe to you lawyers!
For you have taken away the key of knowledge;
you did not enter yourselves, (Jn. 9:22, p. 130)
and you hindered those who were entering."

*They
Vehemently
Attack Jesus
As He Comes Out*

53As he went away from there,
the scribes and the Pharisees began to press him hard,
and to provoke him to speak of many things,
54lying in wait for him, to catch at something he might say.

Lk. 12:1-59

a. Beware of Hypocrisy (1-12)
 (To His Disciples In the Crowd)

The Immense
 And Eager
 Crowds

¹In the meantime,
 when so many thousands of the multitude had gathered together
 that they trod upon one another,

Jesus Warns Against
 Hypocrisy
 It is Useless

he began to say to his disciples first,
 "Beware of the leaven of the Pharisees, which is hypocrisy. (§ 100,p.107)
²Nothing is covered up that will not be revealed,
 or hidden that will not be known.
³Whatever you have said in the dark (Mt.10:27,p.89)
 shall be heard in the light,
 and what you have whispered in private rooms
 shall be proclaimed upon the housetops.

Fear Only
 To Do Wrong

⁴"I tell you, my friends,
 do not fear those who kill the body, (Mt.10:26-28,p.89)
 and after that have no more that they can do.
⁵But I will warn you whom to fear:
 fear him, who after he has killed, has power to cast into hell;"
 yes, I tell you, fear him!

God Will Protect

⁶"Are not five sparrows sold for two pennies? (Mt.10:29-31,p.90)
 And not one of them is forgotten before God.
⁷Why, even the hairs of your head are all numbered.
 Fear not; you are of more value than many sparrows.

Confessing and
 Denying Christ

⁸"And I tell you,
 every one who acknowledges me before men,
 the Son of man also will acknowledge before the angels of God;
⁹but he who denies me before men
 will be denied before the angels of God. (Mt.10:32-33,p.90)
¹⁰And every one who speaks a word against the Son of man
 will be forgiven;
 but he who blasphemes against the Holy Spirit
 will not be forgiven.

The Spirit of God
 Will Defend You
 When Accused
 (e.g. Ac. 4:8f.)

¹¹"And when they bring you before the synagogues (Mt.10:19-20,p.89)
 and the rulers and the authorities,
 do not be anxious how or what you are to answer or what you are to say;
¹²for the Holy Spirit will teach you in that very hour (Mk.13:11,p.198)
 what you ought to say."

b. Beware of Covetousness (13-21)

(The Sin of the Rich)

(Lk.16:19-31,p.158)

(To a Man In The Crowd Who Interrupts)

The Occasion

A Man Makes a Request;
 Jesus Answers Him.

¹³One of the multitude said to him,
 "Teacher, bid my brother divide the inheritance with me."

¹⁴But he said to him,
 "Man, who made me a judge or divider over you?"

Then He Speaks to All:
 About The Fundamental
 Fallacy
 of Covetousness

¹⁵And he said to them,
 "Take heed, and beware of all covetousness;
 for a man's life does not consist
 in the abundance of his possessions."

He Illustrates
 What He Means
 By the Parable of
 The Rich Farmer
 Who has a Bumper Crop,
 His Barns won't Hold It;

¹⁶And he told them a parable, saying,
 "The land of a rich man brought forth plentifully;

So He Plans
 To Build Bigger,
 And Then To Take
 Things Easy--

Self Indulgence
 Not self-discipline
 And self-sacrifice

¹⁷"and he thought to himself,
 'What shall I do, for I have nowhere to store my crops?'
¹⁸And he said,
 'I will do this:
 I will pull down my barns, and build larger ones;
 and there I will store all my grain and my goods.
¹⁹And I will say to my soul,
 'Soul, you have ample goods laid up for many years;
 take your ease, eat, drink, be merry.'

^aGreek Gehenna.

*But God
Calls Him a Fool
Because He Is*

20" But God said to him,
'Fool! This night your soul is required of you;
and the things you have prepared, whose will they be?'

*" Rich For Self,"
(Thru Self-Indulgence)
And Not
" Rich Towards God."*

21" So is he who lays up treasure for himself,
and is not rich toward God."

*(Thru Self-Discipline
And Service of Others.)*

*c. Beware of Anxiety (22-34) (Cf. Mt. 6:25-33, p. 63)
(The Sin of the Poor)*

To His Disciples Again

*Don't Worry About
the Necessities of
Food and Clothing*

22 And he said to his disciples,
" Therefore I tell you,
Do not be anxious about your life, what you shall eat,
nor about your body, what you shall put on.
23 For life is more than food,
and the body more than clothing.

*For God
Will Provide
All Necessities
As Surely
As He Does
For The Birds*

24 " Consider the ravens: they neither sow nor reap,
they have neither storehouse nor barn,
and yet God feeds them.
Of how much more value are you than the birds!
25 And which of you by being anxious
can add a cubit to his span of life?^a
26 If then you are not able to do as small a thing as that,
why are you anxious about the rest?

Or The Flowers

27 " Consider the lilies, how they grow;
they neither toil nor spin;^b
yet I tell you,
even Solomon in all his glory
was not arrayed like one of these.
28 But if God so clothes the grass which is alive in the field today
and tomorrow is thrown into the oven,
how much more will he clothe you,
O men of little faith?

*If You Do Not
Do As Non-Christians*

29 " And do not seek what you are to eat and what you are to drink,
nor be of anxious mind.
30 For all the nations of the world seek these things;
and your Father knows that you need them.

*But Seek First
The Kingdom of God.*

31 " Instead, seek his^c kingdom,
and these things shall be yours as well.

*The Kingdom of God
Is the Supreme End:
All Else is Means
to That End.*

32 " Fear not, little flock,
for it is your Father's good pleasure to give you the kingdom.

*For Nothing
Can Rob You of
Treasure in Heaven
and Your Life
Will be Rightly
Centered*

33 " Sell your possessions, and give alms;
provide yourselves with purses that do not grow old,
with a treasure in the heavens that does not fail, (v. 21; Mt. 6:20, 21, p. 63)
where no thief approaches
and no moth destroys.
34 For where your treasure is, there will your heart be also.

^aOr to his stature.

^bA few ancient authorities read Consider the lilies; they neither spin nor weave.

^cSome ancient authorities read God's.

d. But Be Always Watchful (35-48)

A Parable
of Servants
Watching For
Their Master's
Return

35" Let your loins be girded and your lamps burning,
36and be like men who are waiting (§ 190,p.202)
for their master to come home from the marriage feast,
so that they may open to him at once when he comes and knocks.
37Blessed are those servants
whom the master finds awake when he comes;
truly, I say to you, he will gird himself
and have them sit at table and come and serve them.
38If he comes in the second watch, or in the third,
and finds them so,
blessed are those servants!

A Parable about
Guarding Against
a Thief

39" But know this, that
if the householder had known at what hour the thief was coming,
he would have been awake and^a
would not have left his house to be broken into.

The Application

40" You also must be ready;
for the Son of man is coming at an hour you do not expect."

(To Peter, Who Speaks Up)

Special Watchfulness
in Stewards, or
(Business Managers)

41Peter said,
"Lord, are you telling this parable for us or for all?"

42And the Lord said,
"Who then is the faithful and wise steward,
whom his master will set over his household,
to give them their portion of food at the proper time?

Illustrated by
A Parable of
A Faithful Manager

43" Blessed is that servant
whom his master when he comes will find so doing.
44Truly I tell you,
he will set him over all his possessions.

A Parable
Contrasting
Good and Evil
Servants

45" But if that servant says in his heart, (Mt.24:48-51,p.202)
'My master is delayed in coming,'
and begins to beat the menservants and the maidservants,
and to eat and drink and to get drunk,
46the master of that servant will come on a day when he does not expect him
and at an hour he does not know,
and will punish^b him,
and put him with the unfaithful.

Varying Rewards,
According to
Faithfulness

47" And that servant who knew his master's will,
but did not make ready or act according to his will,
shall receive a severe beating.
48But he who did not know, and did what deserved a beating,
shall receive a light beating.

Responsibility
Varying,
According to
Opportunity

" Everyone to whom much is given, of him will much be required;
and of him to whom men commit much they will demand the more.

e. Endure Persecution (49-53)

You Will Be
Tested by Baptisms
of Fire

49" I came to cast fire upon the earth;
and would that it were already kindled! (Mk.10:38-39,p.172)
50I have a baptism to be baptized with;
and how I am constrained until it is accomplished!

Even
Divisions
In Families
Will Occur

51" Do you think that I have come to give peace on earth?
No, I tell you, but rather division; (Mt.10:34-36,p.90)
52for henceforth in one house there will be five
divided, three against two, and two against three;
53they will be divided, father against son and son against father,
mother against daughter and daughter against her mother,
mother-in-law against her daughter-in-law,
and daughter-in-law against her mother-in-law."

.....

^aSome ancient authorities omit would have been awake and.
^bor cut him in pieces.

(4) Heeding The Signs of the Times. § 131a

Lk. 12:54-59

(To The Multitudes)

Signs of
The Weather
and

⁵⁴He also said to the multitudes,
"When you see a cloud rising in the west,
you say at once
'A shower is coming;'
and so it happens.
⁵⁵And when you see the south wind blowing you say,
'There will be scorching heat;'
and it happens.

Signs of
The Times

⁵⁶You hypocrites!
You know how to interpret the appearance of earth and sky; (§ 99, p.106)
but why do you not know how to interpret the present time?

Righteousness
and
Wisdom

⁵⁷And why do you not judge for yourselves what is right?
⁵⁸As you go with your accuser before the magistrate,
make an effort to settle with him on the way,
lest he drag you to the judge, (Mt.5:25-26, p.60)
and the judge hand you over to the officer,
and the officer put you in prison.
⁵⁹I tell you
you will never get out
till you have paid the very last copper!"

(5) Averting Judgment Through Repentance. § 132

Lk. 13:1-9

(To New Arrivals)

Fresh News
of
A Tragedy

¹There were some present at that very time*
who told him of the Galileans
whose blood Pilate had mingled with their sacrifices.

The Lesson:
(a) From
Galilean Victims

²And he answered them,
"Do you think that these Galileans were worse sinners than
all the other Galileans,
because they suffered thus?

³"I tell you,
No;
but unless you repent you will all likewise perish.

(b) From a
Jerusalem
Tragedy

⁴"Or those eighteen upon whom the tower in Siloam fell and killed them,
do you think that they were worse offenders than all the others
who dwelt in Jerusalem?

⁵I tell you,
No; but unless you repent you will all likewise perish."

Judgment of the
Jewish Nation
Prefigured

⁶And he told this parable:
"A man had a fig tree planted in his vineyard;
and he came seeking fruit on it and found none.

Her Fruitlessness

⁷"And he said to the vinedresser,
'Lo, these three years I have come seeking fruit on this fig tree,
and I find none.
Cut it down;
Why should it use up the ground?'

Why
Her Fate
Is Deferred

⁸"And he answered him,
'Let it alone, sir, this year also,
till I dig about it and put on manure.
⁹And if it bears fruit next year, well and good;
but if not, you can cut it down.'"

.....
*[or just then some arrived]

a. Healing a Crippled Woman (10-17)

*Jesus Is Teaching
in a Synagogue*

10Now he was teaching in one of the synagogues on the sabbath.

*A Deformed Woman
Is There*

11And there was a woman who had had a spirit of infirmity for eighteen years; she was bent over and could not fully straighten herself.

*Jesus
Heals Her*

12And when Jesus saw her, he called her and said to her,
"Woman, you are freed from your infirmity."

13And he laid his hands upon her,
and immediately she was made straight.
And she praised God.

*The Ruler
of The Synagogue
Objects*

14But the ruler of the synagogue,
indignant because Jesus had healed on the sabbath,
said to the people,
"There are six days on which work ought to be done;
come on those days and be healed,
and not on the sabbath day."

*Our Lord
Rebukes Him*

15Then the Lord answered him,
"You hypocrites!
Does not each of you on the sabbath
untie his ox or his ass from the manger,
and lead it away to water it?"

16" And ought not this woman,
a daughter of Abraham
whom Satan bound for eighteen years,
be loosed from this bond on the sabbath day?" (See § 58 and Note p.54-55)

*The Two-fold
Effect of
The miracle*

17As he said this,
all his adversaries were put to shame;
and all the people rejoiced at all the glorious things that were done by him.

The Power of the Kingdom of God

*The Expanding
Power--
of the Kingdom
is like a
Mustard Seed*

18He said therefore,
"What is the kingdom of God like? And to what shall I compare it?
19It is like a grain of mustard seed
which a man took and sowed in his garden; (Mt.13:31-32,p.77)
and it grew and became a tree,
and the birds of the air made nests in its branches."

*Its Transforming
Power--
is Like Leaven*

20And again he said,
"To what shall I compare the kingdom of God? (Mt.13:33,p.78)
21It is like leaven
which a woman took and hid in three measures of meal,
till it was all leavened."

.....

In this whole section (Evangelizing in Judea, pp. 135-149) there are some incidents and many teachings of Christ that are repetitions of passages in Matthew and Mark. There they are often assigned to other occasions (time and place being different). On the logical principle of "economy" the simplest explanation would be the best. And that would be not to disturb the literary sequence of Luke too much. At least that would be the best pedagogically.

It is not strange that in evangelizing in Judea the same life-situations would arise as had risen previously in Galilee; and so the same questions would be asked and the same answers given.

We know for example that Paul often repeated himself in this way, e.g. in Galatians and Romans, also in Ephesians and Colossians.

In fact all great teachers frequently repeat their most striking sayings, illustrations and teachings.

Besides each one of the Gospels reports Jesus as repeating on different occasions, the same sayings, enunciating the same principles, or using the same illustrations.

Mt. 11:25-30

Lk. 10:17-24

The Disciples
Rejoice in Their
Experience of Power

They Should
Rejoice More
In Their
Salvation

17The seventy* returned with joy, saying,
"Lord, even the demons are subject to us in your name!"

18And he said to them,
"I saw Satan fall like lightning from heaven.
19Behold, I have given you authority
to tread upon serpents and scorpions,
and over all the power of the enemy;
and nothing shall hurt you.
20Nevertheless do not rejoice in this,
that the spirits are subject to you;
but rejoice that your names are written in heaven."

Christ Exults,
in the
Holy Spirit,
over
Their Success

25At that time*
Jesus declared,
"I thank thee, Father,
Lord of heaven and earth,
that thou hast hidden these things
from the wise and understanding
and revealed them to babes;
26yea, Father,
for such was thy gracious will.^b

21In that same hour *
he rejoiced in the Holy Spirit and said,
"I thank thee, Father,
Lord of heaven and earth,
that thou hast hidden these things
from the wise and understanding
and revealed them to babes;
yea, Father,
for such was thy gracious will.^b

Christ Has Absolute
Authority as
Savior

27" All things have been delivered
to me by my Father; (Jn.3:25;Mt.28:18)
and no one knows the Son
except the Father,
and no one knows the Father
except the Son
and anyone to whom
the Son chooses to reveal him.

22" All things have been delivered
to me by my Father; (Jn.17:2)
and no one knows who the Son is
except the Father,
or who the Father is
except the Son
and anyone to whom
the Son chooses to reveal him."

Christ Alone
Can Give Rest
From Life's
Excessive
Toil and
Burdens

28" Come to me, all who labor and are heavy laden,
and I will give you rest.
29Take my yoke upon you, and learn from me;**
for I am gentle*** and lowly**** in heart,
and you will find rest for your souls.
30For my yoke is easy, and my burden is light."

A Private Word To The Disciples

The Exalted
Privilege of
His Followers
Was Eagerly Desired
By Prophets and Kings

(Cf.Mt.13:16-17,p.75)

29Then turning to the disciples he said privately,
"Blessed are the eyes which see what you see!
24For I tell you that many prophets and kings
desired to see what you see,
and did not see it,
and to hear what you hear,
and did not hear it."

*Just when The Seventy returned we do not know. It may have been at the close of this period of
"Evangelizing in Judea" (i.e. after Lk. 13:21).

Compare the return of "The Twelve", at the close of "The Last Tour Throughout Galilee." (See Mk.6: 7-30;
and Lk.9:1-10,pp.88-92)

^aMany ancient authorities read seventy-two.

^bOr so it was well-pleasing before thee.

*Greek season. Mt.'s word is general; Lk.'s is very specific. Lk. also gives more graphic details.

**"Take my yoke upon you" was a technical expression used by the Jewish Rabbis, which meant, "become
my pupil," or, "enroll in my school."

***Greek meek.

****Or humble.

(C) JESUS ATTENDS THE FEAST OF DEDICATION (In Outline)
 (See General Outline, p.118,119)
 Conflict With the Jewish Rulers at The Feast of Dedication.* § 135
 (Late December A.D. 29) (John 10:22-39) [4] [Map.p.119]

1. Jesus is Teaching in Solomon's Porch (22-23)
2. The Jews ask Him to Tell Whether He is The Messiah (24-30)
 - a. Their Explicit Demand (24)
 - b. His Profound Reply (25-30)
 - (a) He has told them,
 - (b) His works declare Him
 - (c) His sheep recognise His Voice
 - (d) And He knows them
 - (e) They Follow (obey) Him
 - (f) He gives them life eternal
 - (g) If they abide in Him, (Ro. 11:20-23)
They are eternally secure.
 - (h) Because He and the Father will safe-guard them.
 - (i) And The Father is greater than all.
 - (j) And He and The Father work together as one.
3. They Attempt to Stone Him (31-38)
 - a. They Threaten Him (31)
 - b. He Dissuades Them (32-38)
4. They Try to Seize Him,
5. But He Escapes. (39) [5]

.....

(C) Conflict With the Jewish Rulers at The Feast of Dedication.* § 135
 Jn. 10:22-39

1. Jesus is Teaching in Solomon's Porch

Jn. 10:22, 23

<p>Their Determined Attack: The Time, Place, and Circumstances</p>	<p>²²It was the feast of the Dedication* at Jerusalem; ²³it was winter, and Jesus was walking in the temple, in the portico of Solomon.</p>
--	---

2. The Jews Ask Him to Tell Them Whether He is the Messiah

Jn. 10:24-30

<p>Their Tactics and Their Question</p>	<p>²⁴So the Jews gathered round him and said to him, "How long will you keep us in suspense? If you are the Christ, tell us plainly."</p>
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<p>Christ's Defense: He Has Told Them,</p>	<p>²⁵Jesus answered them, "I told you, and you do not believe.</p>
--	--

<p>But They Disbelieved. The Reason for Their Unbelief is Not Lack of Evidence, But Moral Perversity</p>	<p>"The works that I do in my Father's name, they bear witness to me; ²⁶but you do not believe, because you do not belong to my sheep.</p>
--	--

*The Feast of Dedication was the anniversary of the rededication of the temple by the Maccabees (165 B.C.), after it had been defiled by Antiochus Epiphanes (Macc. 4:56-59). This all took place between Old Testament and New Testament times. Hence this feast is not mentioned in the Old Testament.

Those Who Believe
And Obey, Receive
Life Eternal;

27" My sheep hear my voice, (Jn.18:37,p.234)
and I know them, and they follow me;

28" and I give them eternal life, (Jn.5:20f.;6:27ff.,p.98)

Those Who Trust Him
Are Eternally Secure

and they shall never perish,
and no one shall snatch them out of my hand. (Cf. Ro.11:20-23)

Because of:

(a) The Supreme Greatness
of The Father and

29" My Father, who has given them to me,^a
is greater than all,
and no one is able to snatch them out of the Father's hand.

(b) The United Action
of Christ and
The Father.

30" I and the Father are one." (Cf. Jn.5:19-29,p.52;Mt.11:27;Lk.10:22,p.147)

3. They Attempt to Stone Him

Jn. 10:31-38

The Rulers

31The Jews took up stones again to stone him. (Jn.8:59,p.128)

Threaten Violence

Jesus

Remonstrates

32Jesus answered them,
" I have shown you many good works from the Father;
for which of these do you stone me?"

They Charge Him
With Blasphemy

33The Jews answered him,
" We stone you for no good work
but for blasphemy;
because you, being a man, make yourself God."

In Defense,

(a) He Appeals
to Scripture
as Justifying
His Statement

34Jesus answered them,
" Is it not written in your law,
'I said, You are gods?'
35If he called them gods to whom the word of God came
(and scripture cannot be broken),

36do you say of him whom the Father consecrated and sent into the world,
'You are blaspheming,'
because I said, 'I am the Son of God'?

(b) He Appeals
to His Works as
Demonstrating
His Unity With God

37" If I am not doing the works of my Father,
then do not believe me;
38but if I do them, (Jn.5:17,36,p.53)
even though you do not believe me, believe the works, (Jn.14:11,p.215)
that you may know and understand that the Father is in me
and I am in the Father." (Jn.14:10,p.120-23,

4. They Try to Arrest Jesus

Jn. 10:39

They Try

To Seize Jesus

But He Eludes Them

39Again they tried to arrest him, (Jn.7:30,45ff.,p.124)
but he escaped from their hands.

.....

^aMany ancient authorities read what my Father has given to me.

IV. THE CONCLUDING MINISTRY (Continued) [For General Outline see p.118]

[(I) FROM GALILEE TO JUDEA (THE LATER JUDEAN MINISTRY) pp.118-149]]

(II) FROM JUDEA TO PEREA, (FIRST PART OF THE PEREAN MINISTRY*) [1,2] See map
 (Jn. 10:40-42; Lk. 13:22-17:10)
 (From the Feast of Dedication, Dec. A.D. 29;
 To The Raising of Lazarus, Spring, A.D. 30)

(A) JOHN'S GENERAL SUMMARY (Jn. 10:40-42) § 136 p. 152.
 (Jesus Leaves Judea to Minister in Perea, Jn. 10:40)*

- {1} Great Crowds Come to Him (41a)
- {2} Many Miracles are Wrought (41b)
- {3} Many Believers Are Won (42)

(B) LUKE'S SPECIFIC INCIDENTS (Lk. 13:22-17:10) pp. 152-177.
 (Jesus Is Teaching as He Journeys on to Jerusalem, Lk. 13:22-17:10)

1. JESUS AND THE PHARISEES (Lk. 13:23-14:24)
 (Correcting False Views of Salvation and The Kingdom) § 137 pp. 152-154.

- {1} One Asks Whether Few Are Saved (22-30) p. 152.
- {2} Some Warn Jesus Against Herod (31-35) § 138 p. 153.
- {3} A Pharisee Invites Jesus to Dine with Him (14:1-24) § 139 pp. 153-154.
 - a. He Heals A Dropsical Man Who Is Present (2-6)
 - b. He Reproves the Guests (7-11)
 - c. He Instructs the Host (12-14)
 - d. He Warns Against Excuses (15-24)

2. JESUS AND THE MULTITUDES (14:25-16:31) pp. 154-159.
 (Great Crowds Are Eagerly Following Jesus, 14:25 and 15:1)

- {1} Jesus Warns Them of the Cost of Discipleship (14:25-35) § 140 pp. 154-155.
- {2} He Eats with the Publicans § 141 pp. 155-159.
 - (The Pharisees Murmur at This and He Explains by Parables (15:1-2))
 - a. Three Parables About Repentant Sinners
 - (a) The Lost Sheep (3-7)
 - (b) The Lost Coin (8-10)
 - (c) The Lost Son (11-32)
 - b. Two Parables About the Use of Temporal Things (16) §§ 142-143
 - (a) The Right Use of Wealth (16:1-18)
 - (b) The Wrong Use of Wealth (16:19-31)

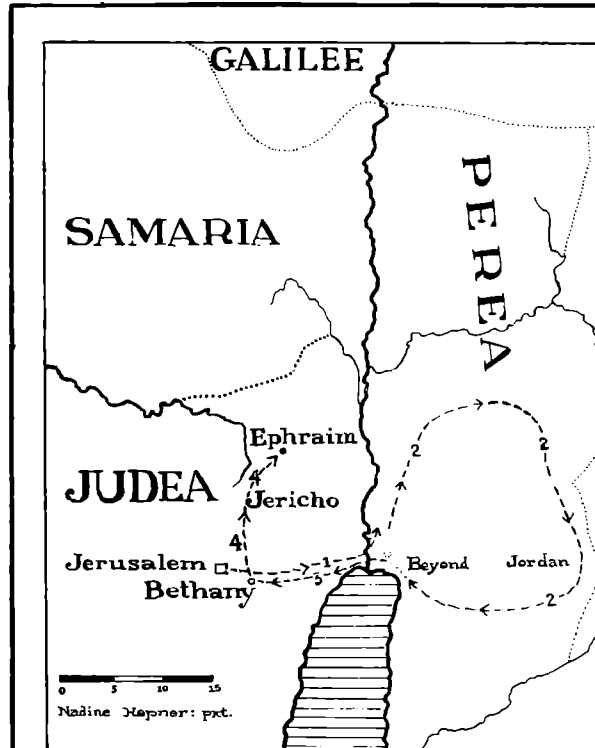
.....
 *Jesus had not yet evangelized in Perea.
 During the great Galilean Ministry, He made repeated tours "throughout all Galilee". He had also preached a bit in Decapolis and even as far north as Caesarea-Philippi. More recently He had, with the help of the seventy and The Twelve, campaigned intensively in Judea. Now there remains only Perea. And here is where He concentrates His repeated efforts henceforth.

3. JESUS AND HIS DISCIPLES (17:1-10) § 144
(*He Is Teaching Them, 17:1*)

- {1} About Offenses and Forgiveness (1-4)
- {2} About Faith and Humility (5-10) p. 159.

[(III) FROM PEREA TO BETHANY AND EPHRAIM pp.160-163
(*INTERRUPTION OF THE PEREAN MINISTRY*)]

[(IV) FROM EPHRAIM BACK TO BETHANY pp.164-177
(*SECOND PART OF THE PEREAN MINISTRY*)]



(II) FROM JUDEA TO PEREA, or
EVANGELIZING IN PEREA
(FIRST PART OF THE PEREAN MINISTRY)
Lk. 13:22-17:10; Jn. 10:40-42

(A) GENERAL STATEMENTS § 136
Jn. 10:40-42; Lk. 13:22

(1) *Jesus Withdraws from Judea to Perea.*

Jn. 10:40

[1] (See map page 150)

*Jesus Withdraws
to Perea*

40He went away again,
across the Jordan,
to the place where John at first baptized,

(2) *Jesus Is Evangelizing in Perea* [2]

Jn. 10:40-42

He Stays in Perea

and there he remained.

*Great Crowds
Come to Him*

41And many came to him;

*They
Are Convinced
By His Signs*

and they said,
"John did no sign,
but everything that John said about this man was true."

Many Believe

42And many believed in him there.

(3) *Jesus Is Returning Through Perea to Jerusalem.*

Lk. 13:22

*Jesus Continues
Teaching
As He Journeys
on to Jerusalem*

22He went on his way [2]
through towns and villages,
teaching, and journeying
toward Jerusalem.

(B) SPECIFIC INCIDENTS

(Jesus is Teaching as He journeys on to Jerusalem)

1. JESUS AND THE PHARISEES (Lk. 13:23-14:24)
(1) *Jesus Corrects False Views of Salvation and The Kingdom.* § 137
One Asks Whether Few Are Saved
Lk. 13:23-30

*They Ask
Will Few Be Saved**

23And someone said to him,
"Lord, will those who are saved be few?"

Jesus Answers:

And he said to them,

(a) *Some Seek
and Fail*

24" Strive to enter by the narrow door;
for many, I tell you, will seek to enter and will not be able.

(b) *Others Are
Self-deceived
By Formal Profession
Instead of
Faithful Obedience*

25" When once the householder has risen up and shut the door,
you will begin to stand outside and to knock at the door,
saying,
'Lord, open to us.'
He will answer you,
'I do not know where you come from.'
26Then you will begin to say,
'We ate and drank in your presence, and you taught in our streets.'
27But he will say,
'I tell you, I do not know where you come from;
depart from me, all you workers of iniquity!'

(c) *Many
Will Weep and Rave
When Too Late*

28" There you will weep and gnash your teeth,
when you see Abraham and Isaac and Jacob and all the prophets
in the kingdom of God,
and you yourselves thrust out.

(d) *Many
Gentiles
Will Be Saved*

29" And men will come from east and west, and from north and south,
and sit at table in the kingdom of God.

(e) *Many
Earthly Estimates
Will Be Reversed*

30" And behold, some are last who will be first,
and some are first who will be last."

*This question probably arose because they had been taught that no Gentiles except those who became proselytes will be saved--and only those Jews who kept the law strictly. (Consider Peter's astonishment when this belief of his was uprooted in Ac.10; and what a time he had convincing the rest, upon his return and report at Jerusalem (Ac.11:1-18).

*The Hypocritical
Warning*

³¹At that very hour some Pharisees came, and said to him,
"Get away from here*for Herod wants to kill you."

*Jesus' Profound
Reply*

³²And he said to them,
"Go and tell that fox,
'Behold, I cast out demons and perform cures today and tomorrow,
and the third day I finish my course.'
³³Nevertheless I must go on my way
today and tomorrow and the day following;
for it cannot be that a prophet should perish away from Jerusalem.'

(a) *His Clear Vision
of His Own Fate*

(b) *And The Fate
Of His Nation*

³⁴"O Jerusalem, Jerusalem,
killing the prophets and stoning those who are sent to you!
How often would I have gathered your children together
as a hen gathers her brood under her wings,
and you would not!"

(Cf. Lk. 19:41-44 p.180;
and Mt. 23:37-39, p.193)

(c) *He Had Done
His Utmost
To Prevent It*

(d) *Now It Is Too Late*

³⁵"Behold, your house is forsaken!
And I tell you, you will not see me until you say,
'Blessed be he who comes in the name of the Lord!'"

(3) A Pharisee Invites Jesus to Dine With Him. § 139 (See §§ 66 and 130)

Lk. 14:1-24

a. *Jesus Heals a Dropsical Man Who Is Present (2-6)*
A Lesson About Sabbath Observance

(As They Enter)
*Jesus is Being
Watched, And a Trap
Is Set for Him
But He Sees It.
A Sick Man
Is There.
Jesus Asks
A Question*

¹One sabbath
when he went to dine at the house of a ruler who belonged to the Pharisees,
they were watching him. (§ 58, p.55)

²And behold, there was a man before him who had dropsy.

³And Jesus spoke to the lawyers and Pharisees, saying,
"Is it lawful to heal on the sabbath, or not?"

They Do Not Answer

⁴But they were silent.

*He Heals
the Sick Man*

Then he took him and healed him,
and let him go.

*Jesus' Comment
Goes
Unanswered
Because
They Could Not*

⁵And he said to them,
"Which of you, having an ass* or an ox that has fallen into a well,
will not immediately pull him out on a sabbath day?"

⁶And they could not reply to this. (For other Sabbath controversies see pp.52-55
and footnotes)

b. *He Reproves the Guests (7-11)*
A Lesson in Honor vs. Courtesy

(When Being Seated)
*Seeking Honor
Discourteously
Is
Self-Defeating*

⁷Now he told a parable to those who were invited,
when he marked how they chose the places of honor,
saying to them,
⁸"When you are invited by anyone to a marriage feast,
do not sit down in a place of honor,
lest a more eminent man than you be invited by him;
⁹and he who invited you both will come and say to you,
'Give place to this man,'
and then you will begin with shame to take the lowest place."

*The Right Way
(Be Truly Humble)*

¹⁰"But when you are invited,
go and sit in the lowest place,
so that when your host comes
he may say to you,
'Friend, go up higher.'
Then you will be honored in the presence of all who sit at table with you."

*The Reason
Why*

¹¹"For every one who exalts himself will be humbled,
and he who humbles himself will be exalted."

*Many ancient authorities read a SON.

*He is in Perea (Herod's Territory).

c. He Instructs The Host (12-14)
A Lesson In Hospitality

(Table Talk)

The Wrong
Practice

12" He said also to the man who had invited him,
"When you give a dinner or a banquet,
do not invite your friends or your brothers or your kinsmen or rich neighbors
lest they also invite you in return, and you be repaid.

The Right Way

13" But when you give a feast,
invite the poor, the maimed, the lame, the blind, (v.21)
14and you will be blessed,
because they cannot repay you.
You will be repaid at the resurrection of the just."

d. He Warns Against Excuses (15-24)
A Lesson About Pre-Occupation With Earthly Things

(Table Talk Cont.)

A Fellow-Guest
Makes
A Pious Remark

15When one of those who sat at table with him heard this,
he said to him,
"Blessed is he who shall eat bread in the kingdom of God!"

Jesus Replies
With a Story

16But he said to him,
"A man once gave a great banquet, and invited many; (Cf. Mt. 22:2-14, p. 186)

Invitations
To a Banquet
Are Sent Out

17" and at the time for the banquet he sent his servant
to say to those who had been invited, (Mt. 22:4 f.)
'Come; for all is now ready.'

Excuses
Attempt
To Hide
Indifference

18" But they all alike began to make excuses.
"The first said to him,
'I have bought a field, and I must go out and see it;
I pray you, have me excused.'
19And another said,
'I have bought five yoke of oxen, and I go to examine them;
I pray you have me excused.'
20And another said,
'I have married a wife,
and therefore I cannot come.'

Others Are Invited
From The City

21" So the servant came and reported this to his master.
Then the householder in anger said to his servant,
'Go out quickly to the streets and lanes of the city,
and bring in the poor and maimed and blind and lame.' (v.13)

Still Others
Are Brought in
From the
Country

22" And the servant said,
'Sir, what you commanded has been done, and still there is room.'
23And the master said to the servant,
'Go out to the highways and hedges, and compel people to come in,
that my house may be filled.'

The Fate of Those
Who Refused

24'For I tell to you, none of those men who were invited
shall taste my banquet.'"

2. JESUS AND THE MULTITUDES

(Great Crowds Are Eagerly Following Jesus)
Lk. 14:25-16:31

(1) Jesus Warns of The Cost of Discipleship. § 140
Lk. 14:25-35

Great Crowds
Mill About Jesus
He Warns
Of What
True Discipleship
May Cost
(Renouncing All,
cf. v.33)

25Now great multitudes accompanied him; (Cf. Lk. 12:1)
and he turned and said to them,
26" If any one comes to me
and does not hate his own father and mother (Cf. Mt. 10:35-38, p. 90)
and wife and children and brothers and sisters,
yes, and even his own life,
he cannot be my disciple.

Doggedly Bearing
One's Own Cross
To The End

27" Whoever does not bear his own cross (Lk. 9:23, p. 109)
and come after me, cannot be my disciple.

Counting the Cost
Before Building
A Vinyard
Watch Tower

28" For which of you, desiring to build a tower,
does not first sit down and count the cost,
whether he has enough to complete it?
29" Otherwise, when he has laid a foundation, and is not able to finish,
all who see it begin to mock him,
30 saying,
'This man began to build, and was not able to finish.'

A Second
Illustration

31" Or what king, going to encounter another king in war,
will not sit down first and take counsel
whether he is able with ten thousand
to meet him who comes against him with twenty thousand?
32 And if not, while the other is yet a great way off,
he sends an embassy and asks terms of peace.

Counting the Cost
Before
Rushing Into War
The Master Key:
True Discipleship
Is Renouncing All
For Christ

33" So therefore, whoever of you
does not renounce all that he has (Cf. v.26)
cannot be my disciple.

Saltless Religion
Is Worthless

34" Salt is good;
but if salt has lost its taste, (Mt. 5:13, p. 59; Mk. 9:50, p. 116)
how shall its saltiness be restored?
35 It is fit neither for the land nor for the dunghill;
men throw it away.

Each One Must Make
The Application
To Himself

"He who has ears to hear, let him hear."

(2) Jesus Eats With the Publicans and Sinners. § 141
(The Pharisees Murmur at This (15:1-2) and Jesus Explains)

Lk. 15

- (1) The Occasion 1" Now the tax collectors and sinners were all drawing near to him to hear him.
Publicans and Outcasts Respond, Pharisees Criticize (§ 54, p. 47)
2" And the Pharisees and the scribes murmured, saying,
"This man receives sinners and eats with them."

a. Three Parables About Repentant Sinners

Lk. 15:3-32

(2) The Teaching

(a) The Parable about a Lost Sheep Which Was Found (3-7)

The Shepherd
Goes After
His Lost Sheep

3" So he told them this parable: (Cf. Mt. 18:12-14, p. 116)
4" What man of you, having a hundred sheep, if he has lost one of them,
does not leave the ninety-nine in the wilderness,
and go after the one which is lost, until he finds it?

He Rejoices
When He Finds It

5" And when he has found it, he lays it on his shoulders, rejoicing.
6" And when he comes home, he calls together his friends and his neighbors,
saying to them,
'Rejoice with me, for I have found my sheep which was lost.'

So God Rejoices
Over Repentant
Sinners

7" Even so, I tell you,
there will be more joy in heaven (v. 10)
over one sinner who repents than over
ninety-nine righteous persons who need no repentance.

(b) The Parable of A Lost Coin Which Was Found (8-10)

A Woman
Searches for
Her Lost Coin

8" Or
what woman, having ten silver coins*,
if she loses one coin,
does not light a lamp and sweep the house
and seek diligently until she finds it?

She Rejoices
When She
Finds It

9" And when she has found it,
she calls together her friends and neighbors,
saying,
'Rejoice with me,
for I have found the coin which I had lost.'

So God
Rejoices Over
Repentant Sinners

10" Even so, I tell you
there is joy before the angels of God (v. 7)
over one sinner who repents."

*The drachma, rendered here by silver coin, was about sixteen cents.

(c) The Parable About A Lost Son Who Was Found

<i>A Good Father Has Two Bad Boys The Younger Son Breaks With His Father</i>	11And he said, "There was a man who had two sons; 12and the younger of them said to his father, 'Father, give me the share of property that falls to me.' (Dt.21:17) And he divided his living between them.
<i>He Leaves Home He Goes Far Away He Lives Recklessly</i>	13" Not many days later, the younger son gathered all he had and took his journey into a far country, " and there he squandered his property in loose living.
<i>He Comes to Want</i>	14" And when he had spent everything, a great famine arose in that country, and he began to be in want.
<i>He Comes To Disgrace</i>	15" So he went and joined himself to one of the citizens of that country, who sent him into his fields to feed swine.
<i>He Comes to Desperation</i>	16" And he would gladly have fed on ^a the pods that the swine ate; and no one gave him anything.
<i>He Comes to Himself</i>	17" But when he came to himself he said, 'How many of my father's hired servants have bread enough and to spare, but I perish ^a here with hunger!
<i>He Comes To Repentance</i>	18I will arise and go to my father, and I will say to him, Father, I have sinned against heaven and before you; 19I am no longer worthy to be called your son; treat me as one of your hired servants.'
<i>He Comes Home</i>	20" And he arose and came to his father. But while he was yet at a distance, his father saw him and had compassion, and ran and embraced him and kissed him.
<i>He Confesses His Sin</i>	21" And the son said to him, 'Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.'
<i>He Is Welcomed He Is Forgiven</i>	22" But the father said to his servants, 'Bring quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; 23and bring the fatted calf and kill it, and let us eat and make merry; 24for this my son was dead, and is alive again; he was lost, and is found.'
<i>He Is Honored</i>	" And they began to make merry.
<i>His Older Brother Comes In Hears The Celebration</i>	25" Now his elder son was in the field; and as he came and drew near the house, he heard music and dancing.
<i>He Calls A Servant</i>	26" And he called one of the servants and asked what this meant.
<i>He Gets The News</i>	27" And he said to him, 'Your brother has come, and your father has killed the fatted calf, because he has received him safe and sound.'
<i>He Is Angry and Resentful</i>	28" But he was angry and refused to go in.
<i>The Father Entreats Him</i>	" His father came out and entreated him.

^aMany ancient authorities read filled his belly with.^bSome ancient authorities add treat me as one of your hired servants.^aam perishing.

*He Remains
Stubbornly
Scornful*

29 But he answered his father,
'Lo, these many years I have served you,
and I never disobeyed your command;
yet you never gave me a kid,
that I might make merry with my friends.
30 But when this son of yours came,
who has devoured your living with harlots,
you killed for him the fatted calf!'

*The Father
Pleads Again*

31 "And he said to him,
'Son, you are always with me,
and all that is mine is yours.

*The Cause
For Rejoicing*

32 'It was fitting to make merry and be glad,
for this your brother was dead, and is alive;
he was lost, and is found.'

**b. Two Parables Concerning the Right and Wrong Use of Temporal Things
A Lesson to His Disciples**

*(The Occasion
is the same
as 15:1-2)*

(a) The Parable about An Unrighteous Steward. § 142

*(The Right Use of Wealth)
Lk. 16:1-18*

*A Lesson to
His Disciples*

1 He said also to the disciples,
'There was a rich man who had a steward,
and charges were brought to him
that this man was wasting his goods.

*(1) The story of
A Rich Man
And His Manager*

2 And he called him and said to him,
'What is this that I hear about you?
Turn in the account of your stewardship,
for you can no longer be steward.'

*The Manager's
Dilemma*

3 "And the steward said to himself,
'What shall I do,
since my master is taking the stewardship away from me?
I am not strong enough to dig, and I am ashamed to beg.

His Resolve

4 'I have decided what to do,
so that people may receive me into their houses
when I am put out of the stewardship.'

*His Provision
for the Future
By Making Friends
For the Future*

5 "So summoning his master's debtors one by one,
he said to the first,
'How much do you owe my master?'
6 He said,
'A hundred measures of oil.'
And he said to him,
'Take your bill, and sit down quickly and write fifty.'

7 Then he said to another,
'And how much do you owe?'
He said,
'A hundred measures of wheat.'
He said to him,
'Take your bill, and write eighty.'

*He is Selfish
but Shrewd*

8 "The master commended the dishonest steward
for his prudence;
for the sons of this world* are wiser in their own generation
than the sons of light.

*(2) The Application
To Gain
Eternal Values
Use Temporal Things*

9 "And I tell you,
make friends for yourselves by means of unrighteous mammon,
so that when it fails
they may receive you into the eternal habitations.

(a) Faithfully

10 "He who is faithful in a very little is faithful also in much;
and he who is dishonest in a very little is dishonest also in much.

.....
*Greek age.

- (One's Use of Material Wealth Prepares for The Use of True Riches)
- 11" If then you have not been faithful in the unrighteous mammon, who will entrust to you the true riches?
 12And if you have not been faithful in that which is another's who will give you that which is your own?
- (b) Whole-Heartedly
- 13" No servant can serve two masters; (Mt.6:24,p.63)
 for either he will hate the one and love the other,
 or he will be devoted to the one and despise the other.
 You cannot serve God and mammon."
- (3) The Effect
- (a) The Scoffing of avarice
- 14The Pharisees, who were lovers of money, heard all this, and they scoffed at him.
- (b) The Judgment of God
- 15But he said to them,
 "You are those who justify yourselves before men,
 but God knows your hearts;
 for what is exalted among men
 is an abomination in the sight of God.
- (c) As Expressed in the New Law and the Old
- 16" The law and the prophets were until John; (Cf.Mt.11:13,p.69)
 since then the good news of the kingdom of God is preached,
 and every man enters it violently. (Mt.11:12)
- (d) God's Law Cannot Fail
- 17" But it is easier for heaven and earth to pass away,
 than for one dot of the law to become void.
- (e) For Example- Divorce is Adultery
- 18" Every one who divorces his wife
 and marries another (Cf.Mt.5:27-32,p.60; § 152,p.167-8)
 commits adultery,
 and he who marries a woman divorced from her husband
 commits adultery.
- (b) The Parable of the Rich Man and Lazarus. § 143
- (The Wrong Use of Wealth)
 Lk. 16:19-31)
- (1) Rich and Poor Contrasted:
 (a) Here
- 19" There was a rich man, (Cf.Lk.12:13-21,p.142)
 who was clothed in purple and fine linen
 and who feasted sumptuously every day.
 20And at his gate lay a poor man named Lazarus,
 full of sores,
 21who desired to be fed
 with what fell from the rich man's table;
 moreover the dogs came and licked his sores.
- (b) Hereafter
- 22" The poor man died
 and was carried by the angels to Abraham's bosom.
 The rich man also died and was buried;
 23and in Hades, being in torment, he lifted up his eyes,
 and saw Abraham afar off and Lazarus in his bosom.
- (2) A Rich Man's Despairing Plea
- (a) For Himself
- 24" And he called out,
 'Father Abraham, have mercy upon me,
 and send Lazarus
 to dip the end of his finger in water and cool my tongue;
 for I am in anguish in this flame.'
- 25" But Abraham said,
 'Son, remember that you in your lifetime received your good things,
 and Lazarus in like manner evil things;
 but now he is comforted here, and you are in anguish.
- 26'And besides all this,
 between us and you a great chasm has been fixed,
 in order that those who would pass from here to you may not be able,
 and none may cross from there to us.'
- (b) For His Brothers
- 27" And he said,
 'Then I beg you, father,
 to send him to my father's house,

28'for I have five brothers,
so that he may warn them,
lest they also come into this place of torment.'

Abraham's
Stern Reply

29" But Abraham said,
'They have Moses and the prophets; let them hear them.'

He Pleads
Further

30" And he said,
'No, father Abraham;
but if some one goes to them from the dead, they will repent.'

But to
No Avail

31" He said to him,
'If they do not hear Moses and the prophets,
neither will they be convinced if some one should rise from the dead.'"

3. JESUS AND HIS DISCIPLES. § 144

(He is Teaching Them)
Lk. 17:1-10

a. About Causes of Stumbling

Do Not Tempt
Anyone
To Sin

1And he said to his disciples,
"Temptations to sin^a are sure to come; (Mt.18:7,p.115)
but woe to him by whom they come!

Better Die
Than Do That
(Cf.Mt.18:6;Mk.9:42,
p.115)

2" It would be better for him if a millstone were hung round his neck
and he were cast into the sea,
than that he should cause one of these little ones to sin.^b

b. About The Duty To Forgive

If Another Sins
Against You
Forgive Him
and be Reconciled
as Often
as He Repents

3" Take heed to yourselves;
if your brother sins, rebuke him,
and if he repents, forgive him;

4" and if he sins against you seven times in the day,
and turns to you seven times, and says,
'I repent',
you must forgive him."

c. About the Power of Faith

True Faith
Will Win

5And the apostles said to the Lord,
"Increase our faith!"

Against
All Odds

6And the Lord said,
"If you had faith as a grain of mustard seed, (Mt.17:20,p.113)
you could say to this sycamine tree,
'Be rooted up, and be planted in the sea,'
and it would obey you.

d. About Humility

We Must Be
Humble

7" Will any one of you, who has a servant plowing or keeping sheep,
say to him when he has come in from the field,
'Come at once and sit down at table'?

Not
Demanding

8" Will he not rather say to him,
'Prepare supper for me,
and gird yourself and serve me, till I eat and drink;
and afterward you shall eat and drink'?

9" Does he thank the servant
because he did what was commanded?

For We Are
Unworthy

10" So you also,
when you have done all that is commanded you, say,
'We are unworthy servants;
we have only done what was our duty.'"

^aor stumbling blocks. ^bor stumble.

1. FATAL CONFLICT WITH JEWISH RULERS, THROUGH THE RAISING OF LAZARUS (Jn.11:1-46)

(1) Jesus Raises Lazarus From the Dead (Jn.11:1-44)

(2) The Double Result (45-46)

a. Many Believe (45)

b. Some Report to The Pharisees (46)

2. RETIREMENT IN EPHRAIM (Jn.11:47-54) (See § 146, page 163)

(1) The Sanhedrin Votes to Seek The Death of Jesus

(2) So Jesus Retires to Ephraim

1. Jesus Raises Lazarus from the Dead. § 145

Jn. 11:1-46

A Message Is Sent to Jesus

Lazarus
Is Sick

¹Now a certain man was ill,
Lazarus of Bethany,
the village of Mary and her sister Martha.
²It was Mary who anointed the Lord with ointment (Jn. § 161; p.176)
and wiped his feet with her hair,
whose brother Lazarus was ill.

His Sisters
Send for Jesus

³So the sisters sent to him, saying,
"Lord, he whom you love is ill."

Jesus Delays

Jesus Delays
Two Days

⁴But when Jesus heard it he said,
"This illness is not unto death; it is for the glory of God.
so that the Son of God may be glorified by means of it."

For Love's Sake.

⁵Now Jesus loved Martha and her sister and Lazarus.
⁶So when he heard that he was ill,
he stayed two days longer in the place where he was.

He Discusses
the Situation
with His Disciples

⁷Then after this he said to the disciples,
"Let us go into Judea again." (Jn.10:31,p.149)

They Fear
Foul Play
Against Jesus

⁸The disciples said to him,
"Rabbi, the Jews were but now seeking to stone you,
and are you going there again?"

Jesus Walks
by Faith
Securely
"As Long As
It Is Day"

⁹Jesus answered,
"Are there not twelve hours in the day?
If anyone walks in the day, he does not stumble, (Jn.12:35-36,46,p.194)
because he sees the light of this world.
¹⁰But if anyone walks in the night, he stumbles,
because the light is not in him."

Jesus is Aware
That Lazarus
Has Died

¹¹Thus he spoke, and then he said to them,
"Our friend Lazarus has fallen asleep,
but I go to awake him out of sleep."

And
Discusses
The Matter
With
His Disciples

¹²The disciples said to him,
"Lord, if he has fallen asleep, he will recover."

¹³Now Jesus had spoken of his death,
but they thought that he meant taking rest in sleep.

He Rejoices
By Faith
In The
Greater Good

¹⁴Then Jesus told them plainly
"Lazarus is dead;
¹⁵and for your sake I am glad that I was not there,
so that you may believe.
But let us go to him."

The Disciples
Agree to Return

¹⁶Thomas, called the twin, said to his fellow disciples,
"Let us also go, that we may die with him."

Jesus Arrives at Bethany

<i>When They Arrive At Bethany</i>	17Now when Jesus ^a came, he found that Lazarus had already been in the tomb four days.
<i>A Funeral Crowd Is There</i>	18Bethany was near to Jerusalem, about two miles ^b off, 19and many of the Jews had come to Martha and Mary to console them concerning their brother.
<i>Martha Goes Secretly to Meet Jesus</i>	20When Martha heard that Jesus was coming, she went and met him, while Mary sat in the house.
<i>She Talks With Him</i>	21Martha said to Jesus, "Lord, if you had been here, my brother would not have died. 22And even now I know that whatever you ask from God, God will give you."
<i>Jesus Nurtures Her Faltering Faith</i>	23Jesus said to her, "Your brother will rise again." 24Martha said to him, "I know that he will rise again in the resurrection at the last day."
<i>True Believers Never Die</i>	25Jesus said to her, "I am the resurrection and the life ^c ; he who believes in me, though he die, yet shall he live; 26and whoever lives and believes in me shall never die. Do you believe this?"
<i>Martha does not quite understand</i>	27She said to him, "Yes, Lord; I believe that you are the Christ, the Son of God, he who is coming into the world."
<i>Martha goes to Call Mary</i>	28When she had said this, she went and called her sister Mary, saying quietly, "The Teacher is here and is calling for you."
<i>Mary Comes to Meet Jesus</i>	29And when she heard it, she rose quickly, and went to him. 30Now Jesus had not yet come to the village, but was still in the place where Martha had met him.
<i>The Crowd Follows</i>	31When the Jews who were with her in the house, consoling her, saw Mary rise quickly and go out, they followed her, supposing that she was going to the tomb to weep there.
<i>Mary Meets Jesus</i>	32Then Mary, when she came where Jesus was and saw him, fell at his feet, saying to him, "Lord, if you had been here, my brother would not have died."
<i>All Proceed to the Tomb</i>	33When Jesus saw her weeping, and the Jews who came with her also weeping, he was deeply moved in spirit and troubled; 34and he said, "Where have you laid him?" They said to him, "Lord, come and see."
<i>Jesus Weeps</i>	35Jesus wept.
<i>The Jews Draw a Hasty Inference</i>	36So the Jews said, "See how he loved him!" 37But some of them said, "Could not he who opened the eyes of the blind man have kept this man from dying?"

.....

^a Greek he. ^b Greek fifteen stadia. ^c A few ancient authorities omit and the life.

Jesus Raises Lazarus From the Tomb

*Jesus Comes
to the Tomb*

38 Then Jesus, deeply moved again, came to the tomb;
It was a cave, and a stone lay upon it.

*They Take Away
the Stone*

39 Jesus said,
"Take away the stone."

*Martha
Interferes*

Martha, the sister of the dead man, said to him,
"Lord, by this time there will be an odor,
for he has been dead four days."

*Jesus
Reproves Her*

40 Jesus said to her,
"Did I not tell you that if you would believe,
you would see the glory of God?"

*They remove
The Stone*

41 So they took away the stone.

*Jesus Gives Thanks
for
Answered Prayer**

And Jesus lifted up his eyes and said,
"Father, I thank thee that thou hast^a heard me.
42 I knew^a that thou hearest me always,
but I have said this on account of the people standing by,
that they may believe that thou didst send me."

*He Calls
to Lazarus*

43 When he had said this, he cried with a loud voice,
"Lazarus, come out!"

*Lazarus Comes Out
Of the Tomb,
Bound*

44 The dead man came out,
his hands and feet bound with bandages.
and his face wrapped with a cloth.

Jesus Frees Him

Jesus said to them,
"Unbind him, and let him go."

2. The Double Result

Many Believe

45 Many of the Jews therefore,
who came with Mary and had seen what he did,
believed in him;

*Some Report
to The Pharisees*

46 but some of them went to the Pharisees
and told them what Jesus had done.

.....

^aHe already, before leaving Perea, had prayed and accepted the answer to His prayer. (Study verses 4,11,13).

2. "RETIREMENT IN EPHRAIM"* (Jn. 11:47-54)

- (1) The Sanhedrin Decides on Jesus' Death (47-53)
- (2) So Jesus and His Apostles Flee to Ephraim (54a)
- (3) They Remain There Until Passover Time (54b-55)
- (4) The People Seek for Jesus at The Passover (56) p.175.
- (5) The Jewish Rulers Make Official Search for Him (57) p. 175.

*"Ephraim" was such an out of the way and obscure place, that we cannot be sure just where it was.
But it was a fine place to remain hidden, until "His hour had come"

The Retirement in Ephraim.* § 146
Jn. 11:47-54

The Sanhedrin Decides to Seek The Death of Jesus

*The Sanhedrin
Assembles*

47So the chief priests and the Pharisees
gathered the council, and said,

*They Are
In Consternation*

"What are we to do?

For this man performs many signs.

*They Fear
Roman Vengeance*

48If we let him go on thus,
everyone will believe in him,
and the Romans will come
and destroy both our holy place^a and our nation."

*The High Priest
Speaks
Ominously
Proposing
Drastic Action*

49But one of them, Ca'ia-phas,
who was high priest that year, said to them,
"You know nothing at all;
50you do not understand that it is expedient for you
that one man should die for the people,
and not that the whole nation should perish."

*The Author
Interprets It
Prophetically
And Extends It*

51He did not say this of his own accord,
but being high priest that year
he prophesied that Jesus should die for the nation,
52and not for the nation only,
but to gather into one (Cf. Jn. 10:16, p.133)
the children of God who are scattered abroad.

*The Sanhedrin
Takes Official
Legal Action
And From Then On
They Seek Jesus' Death*

53So from that day on
they took counsel how to put him to death.

*So Jesus Flees
Secretly to
Retirement
in Ephraim*

54Jesus therefore no longer went about openly among the Jews,
but went from there to the country near the wilderness,
to a town called Ephraim;
and there he stayed with the disciples.

(Meanwhile The Passover Crowds Await Jesus' Coming § 160, p.175)

^aGreek our place. (55Now the Passover of the Jews was at hand,
and many went up from the country to Jerusalem
before the Passover,
to purify themselves.

56They were looking for Jesus
and saying to one another, as they stood in the temple,
"What do you think?
That he will not come to the feast?"

57Now the chief priests and the Pharisees had given orders that
if any one knew where he was,
he should let them know, so that they might arrest him.)

(IV) FROM EPHRAIM TO BETHANY, or
 SECOND PART OF "THE PEREAN MINISTRY"
 EVANGELIZING ON HIS FINAL RETURN TO JERUSALEM pp. 164-177
(Journeying through Samaria, Galilee, Perea, and Judea, to Bethany)
(A week or two before Passover, A.D. 30)

1. APPROACHING PEREA (Lk. 17:11)

- (1) Jesus Cleanses Ten Lepers (Lk. 17:11-19) § 147 p. 165.
- (2) Jesus Explains The Coming of the Messianic Kingdom
 (Lk. 17:20-37) § 148 pp. 165-166.
 - a. The Essential Nature of the Messiah's Kingdom (20-21)
 - b. The Coming of the Messianic King (22-24)
 - c. The Rejection of the Messiah,
 And The Judgments that follow (25-37)
- (3) Overcoming Both Despair and Self-Righteousness Through Prayer
 (Lk. 18:1-14) pp. 166-167.
 - a. The Widow and the Judge. § 149
 - b. The Pharisee and the Publican. § 150

2. JOURNEYING THROUGH PEREA (Mt. 19:1'-20; 28; Mk. 10:1-45) pp. 167-173.

- (1) Jesus Teaches and Heals Great Multitudes (Mt. 19:2, Mk. 10:1c)
 § § 151 p. 167.
- (2) Jesus Teaches About Marriage, Divorce, and Celibacy (Mt. 19:3-12; Mk. 10:2-12)
 § 152 pp. 167-168.
- (3) Jesus Blesses Little Children (Mt. 19:13-15; Mk. 10:13-16; Lk. 18:15-17) § 153 p. 168.
- (4) Jesus Instructs a Rich Young Ruler (Mt. 19:16-20:16; Mk. 10:17-31; Lk. 18:18-30)
 § 154 pp. 169-171.
- (5) Jesus Teaches the Twelve about His Death (Mt. 20:17-18; Mk. 10:32-34; Lk. 18:31-34)
 § 155 p. 172.
- (6) Jesus Rebukes the Selfish Ambition of the Twelve (Mt. 20:20-28; Mk. 10:35-45)
 § 156 pp. 172-173.

3. PASSING THROUGH JERICH0 (Mt. 20:29-34; Mk. 10:46-52; Lk. 18:35-19:10) pp. 173-175.

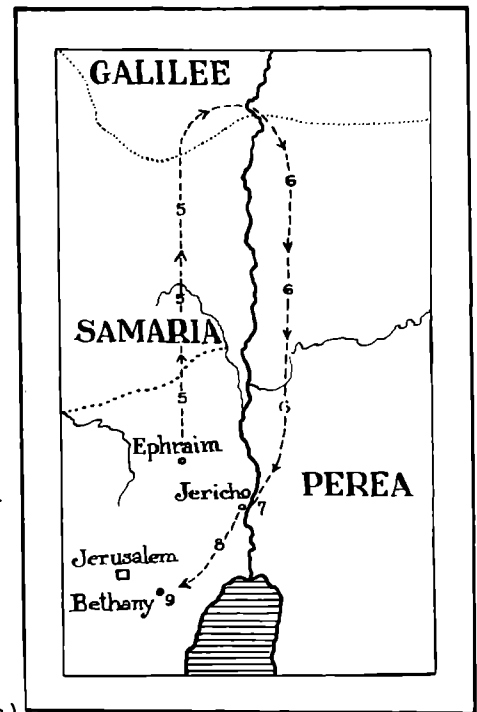
- (1) Jesus Heals Two Blind Men at Jericho (Mt. 20:29-34; Mk. 10:46-52; Lk. 18:35-43)
 § 157 pp. 173-174
- (2) Jesus Lodges with a Publican and Saves Him (Lk. 19:1-10) § 158 p. 174.

4. NEARING JERUSALEM (Lk. 19:11a and 28) pp. 174-175.

- (1) Jesus Teaches by Parable, on Approaching Jerusalem (Lk. 19:11-28) § 159 pp. 174-175.
- (2) The Passover Crowds Await Jesus' Coming, in Jerusalem (Jn. 11:55-57) § 160 p. 175

5. ARRIVING AT BETHANY (Mk. 11:1a; Lk. 19:29a; Jn. 12:1a) p. 176-177.

- (1) Mary Anoints Jesus at Bethany (Mt. 26:6-13; Mk. 14:3-9; Jn. 12:1-8) § 161 p. 176.
- (2) The Crowds Hear the News of Jesus' Arrival at Bethany (Jn. 12:9-11) § 162 p. 177.



JESUS EVANGELIZING ON HIS FINAL RETURN TO JERUSALEM
1. APPROACHING PEREA (Lk. 17:11)

(1) Jesus Cleanses Ten Lepers. § 147
Lk. 17:11-19

Setting Out on the Last Journey to Jerusalem 11On the way to Jerusalem he was passing along between Sa-ma'ri-a and Galilee.*

Ten Lepers Meet Jesus and Ask For His Mercy 12And as he entered a village, he was met by ten lepers, who stood at a distance
13and lifted up their voices and said, "Jesus, Master, have mercy on us."

He Instructs Them They Obey and Are Cleansed 14When he saw them he said to them, "Go and show yourselves to the priests." (Lev.13:2ff,Mt.8:4, § 49)
And as they went they were cleansed.

One Returns To Give Thanks 15Then one of them, when he saw that he was healed, turned back, praising God with a loud voice;
16and he fell on his face at Jesus' feet, giving him thanks.

He Is A Foreigner Now he was a Samaritan.

Jesus Commends Him 17Then said Jesus, "Were not ten cleansed? Where are the nine?
18Was no one found to return and give praise to God except this foreigner?"

And Encourages Him 19And he said to him, "Rise and go your way; your faith has made you well." (Lk.8:48,p.84)

(2) Jesus Explains the Coming of the Messianic Kingdom.*** § 148
Lk. 17:20-18:14

a. The Essential Nature of the Messianic Kingdom

(a) Wrong Ideas About The Kingdom: It Is Not Outward Show but Inner Experience of Transformation and Control 20Being asked by the Pharisees when the kingdom of God was coming,*** he answered them,
21" The kingdom of God is not coming with signs to be observed; nor will they say, 'Lo, here it is!' or 'There!'
22for behold, the kingdom of God is in the midst^a of you."

b. The Coming of the Messianic King

(b) Mistaken Desires About the Kingdom 22And he said to the disciples, "The days are coming when you will desire to see one of the days of the Son of man,** and you will not see it.

(c) False Rumors About Its Coming 23" And they will say to you, 'Lo, there!' or 'Lo, here!' (Mt.24:26-27,p.200)
Do not go, do not follow them.

(d) The True Sign of Its Consummation 24" For as the lightning flashes (Mt.24:27) and lights up the sky from one side to the other, so will the Son of man be in his day.^b

.....
^aOr within you. ^bSome ancient authorities omit in his day.

*Ephraim is north of Jerusalem, not far from Bethel. So it is clear that Jesus did not take the direct road south to Jerusalem, only a few miles away. For security reasons (because a reward was offered for news of His whereabouts). He travelled north through Samaria to Southern Galilee. From There He sought safe conduct to Jerusalem by journeying with the great crowds of pilgrims en route to the Passover. In the crowds He would be safe, and could continue His evangelizing work, all the way through Perea to Judea, and from there on through Jericho to Jerusalem.

**"The Son of Man," meaning, The Messiah. They had extravagant notions about what He would do and how He would come. Jews would live in a fairy land, and their Gentile oppressors would be destroyed. And they were eagerly expectant then. Many expected Him, by some stupendous miracle, to usher in The Messianic Kingdom, when they got to Jerusalem. This feeling was especially rampant during this last journey to Jerusalem. (Compare this incident, and §155, §156, §159, §163. Note how tense the situation is, all through the journey.

***By which they meant Jewish Independence, (as in Acts 1:6) "restore the kingdom to Israel."

*c. But First,--The Rejection of the Messiah
And the Judgments that Follow*

*But For The Present
The Messiah
Will Be Rejected*

25" But first he* must suffer many things
and be rejected by this generation.

*And Judgments Will
Come Unexpectedly*

26" As it was in the days of Noah, (Cf. Mt. 24:37-41, p. 202)
so will it be in the days of the Son of man.*

*(a) As They Did
in the Days
of Noah*

27" They ate, they drank, they married, they were given in marriage,**
until the day when Noah entered the ark,
and the flood came and destroyed them all.

*And in the
Days of Lot*

28" Likewise as it was in the days of Lot--
they ate, they drank, they bought, they sold, they planted, they built,**
29but on the day when Lot went out from Sodom
fire and brimstone rained from heaven and destroyed them all--
30so will it be on the day when the Son of man is revealed.

*(b) Many Will Not
Escape*

31" On that day,***
let him who is on the housetop, with his goods in the house,
not come down to take them away;
and likewise let him who is in the field not turn back.

*Whoever Is
Faithful
At All Cost
Will Be Saved*

32Remember Lot's wife.
33Whoever seeks to gain his life will lose it,
but whoever loses his life will preserve it.

*But Some
Will Not
Pay The Price*

34I tell you,
in that night there will be two men in one bed;
one will be taken and the other left.
35There will be two women grinding together;
one will be taken and the other left." ^a

*(c) Judgments
Will Strike Where
Corruption
Abounds*

37And they said to him,
"Where, Lord?"
He said to them,
"Where the body is, (Cf. Mt. 24:28, p. 200)
there the eagles^b will be gathered together.

(3) Overcoming Both Despair and Self-Righteousness Through Prayer

a. The Widow and the Judge. § 149

Lk. 18:1-8

(1) *The Purpose
of the Parable*

1And he told them a parable,
to the effect that they ought always to pray and not lose heart.

(2) *The Story*

*A Conscienceless
Judge
and a Helpless
Widow*

2He said,
"In a certain city there was a judge
who neither feared God nor regarded man;
3and there was a widow in that city
who kept coming to him and saying,
'Vindicate me against my adversary.'

*Her Plea
For Justice
Is Ignored
Her Persistence
Wins Out*

4" For a while he refused;
but afterward he said to himself,
'Though I neither fear God nor regard man,
5yet because this widow bothers me, I will vindicate her,
or she will wear me out by her continual coming.'"

(3) *Its Meaning*

*Never Despair
But Persist
In Prayer*

6And the Lord said,
"Hear what the unrighteous judge says.

*God's Answer
Is Sure;*

7" And will not God vindicate his elect,
who cry to him day and night? (2 Pet. 3:3-10)
Will he delay long over them?
8I tell you, he will vindicate them speedily.

*But Will People
Have Enough
Faith*

"Nevertheless, when the Son of man* comes,
will he find faith on earth?"

^aSome ancient authorities add verse 36, Two men will be in the field; one will be taken and the other will be left. ^bOr vultures.

*The Messiah (See v. 26). **Life going on as usual. ***When Jerusalem will be destroyed (See Lk. 21:20-24; compare Mk. 13:14-19).

<i>The Purpose of Jesus</i>	⁹ He also told this parable to some who trusted in themselves that they were righteous and despised others:
<i>The Story</i>	¹⁰ "Two men went up into the temple to pray, one a Pharisee and the other a tax collector.
<i>A Self-Righteous Pharisee Prays "With Himself"</i>	¹¹ "The Pharisee stood and prayed thus with himself, 'God, I thank thee that I am not like other men, extortioners, unjust, adulterers, or even like this tax collector. ¹² I fast twice a week, I give tithes of all that I get.'
<i>A Conscience-smitten Publican Prays</i>	¹³ "But the tax collector, standing far off, would not even lift up his eyes to heaven, but beat his breast, saying, 'God, be merciful to me a sinner!'
<i>Which Prayer was Effectual and Why</i>	¹⁴ "I tell you, this man went down to his house justified rather than the other; "for every one who exalts himself will be humbled, (Lk. 14:11, p. 153; Mt. 23:12, p. 191) but he who humbles himself will be exalted."

2. JOURNEYING THROUGH PEREA

(1) Jesus Teaches and Heals Great Multitudes. § 151

Mt. 19:1b-2 *

Mk. 10:1b*

<i>Jesus Comes into Perea</i>	^{1b} and entered the region of Judea beyond the Jordan;	^{1b} and went to the region of Judea and beyond the Jordan:
<i>Bordering on Judea</i>		
<i>Multitudes of Pilgrims En Route to the Passover</i>	² and large crowds followed him,	and crowds gathered to him again;
<i>Join Him. He Teaches and Heals All</i>	and he healed them there.	and again, as his custom was, he taught them.

(2) Jesus Teaches About Marriage, Divorce, and Celibacy. § 152

Mt. 19:3-12

Mk. 10:2-12

(Cf. Mt. 5:27-32, p. 60; Lk. 16:18, p. 158)

<i>The Pharisees Question Jesus</i>	³ And Pharisees came up to him and tested him by asking, "Is it lawful to divorce one's wife for any cause?"	² And Pharisees came up and in order to test him asked, "Is it lawful for a man to divorce his wife?"
<i>Jesus Questions Them</i>	(Cf. 7 and 8 below)	⁴ He answered them, "What did Moses command you?"
<i>They Answer</i>		⁴ They said, "Moses allowed a man to write a certificate of divorce, and to put her away."
<i>Jesus Replies (a) Moses' Sufferance and Why</i>	⁴ He answered,	⁵ But Jesus said to them, "For your hardness of heart he wrote you this commandment.
<i>(b) The Nature of Marriage as God Intended It</i>	"Have you not read that he who made them from the beginning made them male and female,	⁶ "But from the beginning of creation, 'God made them male and female.'
<i>An Ideal Union</i>	⁵ "and said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one' ^b ⁶ So that they are no longer two but one ^b	⁷ For this reason a man shall leave his father and mother and be joined to his wife, ^a and the two shall become one. ^b

.....
^aSome ancient authorities omit and he joined to his wife. ^bGreek one flesh.

*The records of Mt. and Mk. are continued here from § 113, p. 122.

(c) Therefore ^{Mt.} "What therefore God has joined together, ^{Mk.} 9 "What therefore God has joined together,
 It Is a Per- let not man put asunder." let not man put asunder."
 manent Union

(d) Why Then Did Moses 7 They said to him,
 Permit "Why then did Moses command one
 Divorce? to give a certificate of divorce,
 and to put her away?"

His Answer: 8 He said to them,
 Divorce Comes "For your hardness of heart
 From Sinful- Moses allowed you to divorce your wives,
 ness, and but from the beginning it was not so.
 Violates Nature

Divorce 9 "And I say to you:
 Encourages whoever divorces his wife,
 Adultery except for unchastity,^a
 and marries another,
 commits adultery." ^b

It Works
 Both Ways

10 And in the house
 the disciples asked him again about this matter.
 (Cf. vs. 3-5 above)

11 And he said to them,
 "Whoever divorces his wife (Cf. Mt. 5:27-32, p. 60,
 Lk. 16:18, p. 158)
 and marries another,
 commits adultery against her;

12 "and if she divorces her husband
 and marries another,
 she commits adultery."

Mt. Celibacy

The Disciples Question Jesus Further 10 The disciples said to him,
 "If such is the case of a man with his wife,
 it is not expedient to marry."

He Answers 11 But he said to them,
 (a) In General "Not all men can receive this precept,
 Marriage Is Best but only those to whom it is given.

(b) In Special Cases 12 "For there are eunuchs
 Celibacy May Be Better,~ who have been so from birth,
 Because of One's Makeup, and there are eunuchs
 Because of Necessity, who have been made eunuchs by men,

Because of "and there are eunuchs
 The Kingdom who have made themselves eunuchs
 for the sake of the kingdom of Heaven.

Each Must Decide 13 "He who is able to receive this,
 For Himself let him receive it."

(3) Jesus Blesses Little Children. § 153

Mt. 19:13-15

Mk. 10:13-16

Lk. 18:15-17

Children 13 Then
 Are children were brought to him
 Brought that he might lay his hands
 to Jesus on them
 and pray.

The 14 The disciples
 Disciples rebuked the people;
 Interfere

Jesus Re- 14 but
 bukes Them Jesus said,
 and Lauds "Let the children
 the Child- come to me,
 like Spirit and do not hinder them;
 The Kingdom for to such belongs
 Belongs the kingdom of heaven."
 To Those
 Who Have It (Cf. Mt. 18:3, p. 114)

13 And they were bringing
 children to him,
 that he might touch them;

and the disciples
 rebuked them.

14 But when Jesus saw it
 he was indignant,

and said to them,
 "Let the children
 come to me,
 do not hinder them;
 for to such belongs
 the kingdom of God.

15 "Truly, I say to you,
 whoever does not receive
 the kingdom of God

15 Now they were bringing
 even infants to him
 that he might touch them;

and when the disciples
 saw it,
 they rebuked them.

16 But

Jesus called them to him,
 saying,

"Let the children
 come to me,
 and do not hinder them;
 for to such belongs
 the kingdom of God.

17 "Truly, I say to you,
 whoever does not receive
 the kingdom of God

^aSome ancient authorities, after unchastity read makes her commit adultery. ^bSome ancient authorities insert and he who marries a divorced woman commits adultery.

like a child
shall not enter it."

like a child
shall not enter it."

*He Takes
The Children
In His Arms
and Blesses
Them* 15And he laid his hands on them
and went away.

16And he took them in his arms
and blessed them,
laying his hands upon them.

(4) Jesus Instructs a Rich Young Ruler. § 154

Mt. 19:16-20:16

Mk. 10:17-31

Lk. 18:18-30

The Story

*A Ruler
Comes
and Kneels
Before
Jesus* 16And behold,
one came up to him,
saying,
(a) His first "Teacher,
Question what good deed must I do,
How to Enter to have eternal life?"
Into Life.
Christ's 17And he said to him,
Answer "Why do you ask me
about what is good?
One there is
who is good.

17And as he was setting out
on his journey
a man ran up
and knelt before him,
and asked him,
"Good Teacher,
what must I do
to inherit eternal life?"

18And
a ruler
asked him,
"Good Teacher, (Cf. 10:25 ff., p.137)
what shall I do
to inherit eternal life?"

18And Jesus said to him,
"Why do you call me good?

19And Jesus said to him,
"Why do you call me good?

No one is good

No one is good

but God alone.

but God alone.

*Entering
into Life
by Keeping
the command-
ments* If you would enter life,
keep the commandments."
18He said to him,
"Which?"

19" You know the commandments:

20You know the commandments:

*Jesus
Enumerates
Sample
Commands* And Jesus said,
"You shall not kill,
You shall not commit adultery,

'Do not kill,
Do not commit adultery,
Do not steal,
Do not bear false witness,
Do not defraud,
Honor your father and
mother."

Do not commit adultery,
Do not kill,
Do not steal,
Do not bear false witness,
Honor your father and
mother."

*And
The
Young Man
Claims
Full Obedience* 19Honor your father and your
mother,
and,
You shall love your neighbor
as yourself."

(b) His 20The young man said to him,
Second "All these
Question I have observed;
How to I have observed
Be Perfect what do I still lack?"

20And he said to him,
"Teacher,
all these
I have observed
from my youth."

21And he said,
"All these
I have kept
from my youth."

*Christ's
Answer:
Becoming
"Perfect"
Through
Absolute
Consecration* 21Jesus said to him,
"If you would be perfect,
go, sell what you possess
and give it to the poor,
and you will have
treasure in heaven;
and come, follow me."

21And Jesus looking upon him
loved him,
and said to him,
"You lack one thing;
go, sell all that you have,
and give it to the poor,
and you will have
treasure in heaven;
and come, follow me."

22And when Jesus heard it,
he said to him,
"One thing you still lack.
Sell all that you have
and distribute to the poor,
and you will have
treasure in heaven;
and come, follow me."

	<i>Mt.</i>	<i>Mt.</i>	<i>Mk.</i>	<i>Lk.</i>
The man's Refusal and the Result	22When the young man heard this	22At that saying his countenance fell and he went away sorrowful; for he had great possessions.	23But when he heard this he became sad,	
	he went away sorrowful; for he had great possessions.	for he had great possessions.	for he was very rich.	
<i>The Comment of Jesus on the Incident</i>				
Jesus says Riches Make Salvation Difficult	23And Jesus said to his disciples, "Truly, I say to you, it will be hard for a rich man to enter the kingdom of heaven."	23And Jesus looked around and said to his disciples, "How hard it will be for those who have riches to enter the kingdom of God!"	24Jesus looking at him said, "How hard it is for those who have riches to enter the kingdom of God!"	
The Disciples Are Amazed*		24And the disciples were amazed at his words.		
Jesus Explains With Further Emphasis	24"Again I tell you, It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God"	But Jesus said to them again, "Children, how hard it is ^a to enter the kingdom of God!" 25" It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God!"	25" For it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God!"	
They Are Still More Dumbfounded*	25When the disciples heard this, they were greatly astonished, saying, "Who then ^a can be saved?"	[astonished, 26And they were exceedingly and said to him, ^b "Then who can be saved?"	26Those who heard it said, "Then who can be saved?"	
A Final Word	26But Jesus looked at them and said to them, "With men this is impossible, but with God all things are possible."	27Jesus looked at them and said, "With men it is impossible, but not with God; for all things are possible with God."	27But he said, "What is impossible with men is possible with God."	
Peter's Assumption of Merit	27Then Peter said in reply, "Lo, we have left everything and followed you. What then shall we have?"	<i>Peter's Question</i> 28Peter began to say to him, "Lo, we have left everything, and followed you."	28And Peter said, "Lo, we have left our homes and followed you."	
In Eternal Life Great Power and Glory will be enjoyed By Those Who Had Followed Christ and To Those Who Sacrifice Here	28Jesus said to them, "Truly, I say to you, in the new world, when the Son of man shall sit on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel." 29" And every one who has left houses or brothers or sisters or father or mother or children or lands, for my name's sake,	29Jesus said, "Truly I say to you, "There is no one who has left house, or brothers, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel,	29And he said to them, "Truly, I say to you, "There is no man who has left house or wife or brothers or parents or children, for the sake of the kingdom of God,	(Cf. Lk. 22:24-30, p. 209)

^aSome ancient authorities add for those who trust in riches. ^bMany ancient authorities read to one another.

*That is, if a rich man cannot? They had been taught that riches were evidence of God's approval and blessing. A poor man found it impossible to keep all the "traditions of the elders."

	" will receive a hundredfold, ^a	30" who will not receive a hundredfold	30" who will not receive manifold more
<i>A Hundred- Fold Here In This Life Would Be Given</i>		now in this time, houses, and brothers, and sisters, and mothers, and children, and lands, with persecutions, and in the age to come eternal life.	in this time, and in the age to come eternal life."
<i>However God Doesn't Count As We Do</i>	and inherit eternal life.	mk.	
<i>The Last First:</i>	30" But many, that are first will be last, and the last first." (20:16)	31" But many that are first will be last, and the last first."	
<i>(1) The General Statement</i>	Mt. 20. 1" For the kingdom of heaven is like a householder who went out early in the morning to hire laborers for his vineyard.	(Lk. 13:30, p.152)	
<i>(2) The Parable: a. The House- holder Hiring Workmen</i>	2" After agreeing with the laborers for a denarius ^b a day, he sent them into his vineyard.		
<i>(a) In the Morning</i>	3" And going out about the third hour he saw others standing idle in the market-place;		
<i>(b) At Nine</i>	4" and to them he said, 'You go into the vineyard too, and whatever is right I will give you.'		
	" So they went.		
<i>(c) At Twelve and at Three</i>	5" Going out again about the sixth hour and the ninth hour, he did the same.		
<i>(d) In the Evening</i>	6" And about the eleventh hour he went out and found others standing; and he said to them, 'Why do you stand here idle all day?'		
	7" They said to him, 'Because no one has hired us.'		
	" He said to them, 'You go into the vineyard too.'		
<i>b. Paying The Men At Night</i>	8" And when evening came, the owner of the vineyard said to his steward, 'Call the laborers and pay them their wages, beginning with the last, up to the first.'		
	9" And when those hired about the eleventh hour came, each of them received a denarius. ^b		
	10" Now when the first came, they thought that they would receive more; but each of them also received a denarius.		
<i>Some Grumble</i>	11" And on receiving it, they grumbled at the householder, 12saying, 'These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.'		
<i>The Grumblers Are Answered</i>	13" But he replied to one of them, 'Friend, I am doing you no wrong; did you not agree with me for a denarius?		
	14" Take what belongs to you, and go; I choose to give to this last as I give to you. 15Am I not allowed to do what I choose with what belongs to me? Or do you begrudge my generosity?' ^c		
<i>(3) The General Principle Reiterated (cf. 19:30)</i>	16" So the last will be first, and the first last."	(19:30)	

^aSome ancient authorities read manifold. ^bAbout twenty cents. Note on Mt. 18:28, ^cOr is your eye evil because I am good?

Jesus 17And as Jesus was going
and the up to Jerusalem
Disciples
Are On The
Way to
Jerusalem

32And they were on the road,
going up to Jerusalem,

and Jesus was walking ahead of them;
and they were amazed.
and those who followed were afraid. (Cf. Lk. 19:11)

Jesus he took the twelve disciples aside,
Foretells and on the way
His
Sufferings, he said to them,
Death, and 18" Behold
Resurrection we are going up to Jerusalem;
in Great
Detail.
As Prophesied.

And taking the twelve again, 31And taking the twelve aside,
he began to tell them
what was to happen to him,
33saying,
" Behold,
we are going up to Jerusalem;

he said to them,
" Behold,
we are going up to Jerusalem,
and everything that is written
of the Son of man
by the prophets
will be accomplished.

He Will Be and the Son of man will be delivered
Betrayed to the chief priests and scribes,
Arrested and they will condemn him to death,
Condemned
Handed Over
To the Romans 19and deliver him
Who will Mock to the Gentiles
to be mocked
and Scourge and scourged
and Crucify, and crucified,
He Will and he will be raised
Rise Again, on the third day."

and the Son of man will be delivered
to the chief priests and the scribes,
and they will condemn him to death,

Mk.
and deliver him
to the Gentiles.
34And they will mock him,
and spit upon him,
and scourge him,
and kill him;
and after three days
he will rise."

Lk.
32" For he will be delivered
to the Gentiles,
and will be mocked and shamefully treated
and spit upon;
33they will scourge him
and kill him,
and on the third day
he will rise."

The Disciples
Fail
to Understand

(Cf. Lk. 9:45, p. 113)

34But they understood none of these things;
this saying was hid from them,
and they did not grasp what was said.

(6) Jesus Rebukes the Selfish Ambition of the Twelve.

\$ 156

Mt. 20:20-28

Mk. 10:35-45

a. The Ambition of the Two

An Ambi- 20Then the mother of the sons of Zeb'e-dee
tious came up to him, with her sons,
Mother's and kneeling before him she asked him for
Homage something.

35And James and John, the sons of Zeb'e-dee,
came forward to him,
and said to him,
" Teacher,
we want you to do for us whatever we ask of you."

21And he said to her,
" What do you want?"

36And he said to them,
" What do you want me to do for you?"

Her She said to him,
Request " Command
that these two sons of mine may sit,
one at your right hand and one at your left,
in your kingdom."

37And they said to him,
" Grant us
to sit,
one at your right hand and one at your left,
in your glory."

Christ's 22But Jesus answered,
Rebuke " You do not know what you are asking.
and Are you able to drink the cup* that I am to drink?
Question

38But Jesus said to them,
" You do not know what you are asking.
Are you able to drink the cup* that I drink,
or to be baptized with the baptism
with which I am baptized?"

Their They said to him,
Ready Reply " We are able."

39And they said to him,
" We are able."

Christ's 23He said to them,
Profound " You will drink my cup, (Mt. 26:39, p. 222)
Reply

And Jesus said to them,
" The cup that I drink you will drink;
and with the baptism with which I am baptized,
you will be baptized;
40but to sit at my right hand or at my left,
is not mine to grant; **
but it is for those for whom it has been prepared." **

but to sit at my right hand and at my left
is not mine to grant; **
but it is for those for whom it has been prepared**
by my Father."

.....

*Here (as in Lk. 12:49-50) Jesus refers to His death as a " baptism" , or a " cup" to drink.

**Literally, "Is not mine to grant except to those for whom it has been prepared." Rank In Christ's Kingdom is bestowed not arbitrarily, by favoritism, but is bestowed on a basis of intrinsic merit.

b. The Jealousy of the Ten

<p>The other Apostles Are Jealous Jesus Explains: (a) Apparent Greatness Consists in Exercising Authority (b) True Greatness consists in Greatly Serving (c) Christ's Greatness Is Thus Judged</p>	<p>24 And when the ten heard it, they were indignant at the two brothers.</p> <p>25 But Jesus called them to him and said, "You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them.</p> <p>26 Not so shall it be among you; (Mt. 5:4; 18:4, p. 58) but whoever would be great among you must be your servant, (Mt. 23:11, p. 191)</p> <p>27 and whoever would be first among you must be your slave;</p> <p>28 even as the Son of man came not to be served but to serve, and to give his life as a ransom for many."</p>	<p>41 And when the ten heard it, they began to be indignant at James and John,</p> <p>42 And Jesus called them to him and said to them, "You know that those who are supposed to rule over the Gentiles lord it over them, and their great men exercise authority over them.</p> <p>43 But it shall not be so among you; but whoever would be great among you must be your servant, 44 and whoever would be first among you must be slave of all.</p> <p>45 For the Son of man also came not to be served but to serve, and to give his life as a ransom for many!"</p>
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3. PASSING THROUGH JERICO (Mt. 20:29a; Mk. 10:46a; Lk. 18:35a)

(1) Jesus Heals Two Blind Men at Jericho. § 157

Mt. 20:29-34

Mk. 10:46-52

Lk. 18:35-43

	46 And they came to Jericho;	35 As he drew near to Jericho,
<p>Jesus and a Multitude Are Passing by</p> <p>Two Blind Beggars Hear Them</p> <p>They Learn that It Is Jesus</p> <p>They Plead for Help</p> <p>The Crowd Rebuke Them</p> <p>The Beggars Insist the More, Jesus Calls Them;</p> <p>They Jump Up And Go To Him</p> <p>Jesus Asks What they want</p> <p>They Ask To Be Cured</p>	<p>29 And as they went out of Jericho, and as he was leaving Jericho, with his disciples and a great multitude, followed him.</p> <p>30 And behold, two blind men sitting by the roadside, when he heard</p> <p>that Jesus was passing by,</p> <p>cried out,^a "Have mercy on us, Son of David!"</p> <p>31 The crowd rebuked them, telling them to be silent;</p> <p>but they cried out the more, "Lord, have mercy on us, Son of David!"</p> <p>32 And Jesus stopped and called them,</p> <p>33 They said to him, "Lord, let our eyes be opened."</p>	<p>35 As he drew near to Jericho,</p> <p>Bar-ti-mae'us, a blind beggar, a blind man the son of Ti-mae'us, was sitting by the roadside. was sitting by the roadside begging;</p> <p>47 And when he heard</p> <p>36 and hearing a multitude going by, he inquired what this meant. 37 They told him, "Jesus of Nazareth is passing by"</p> <p>38 And he cried, "Jesus, Son of David, have mercy on me!"</p> <p>39 And those who were in front rebuked him, telling him to be silent;</p> <p>but he cried out all the more, "Son of David, have mercy on me!"</p> <p>40 And Jesus stopped, and commanded him to be brought to him;</p> <p>And they called the blind man, saying to him, "Take heart; rise, he is calling you."</p> <p>50 And throwing off his mantle he sprang up and came to Jesus.</p> <p>51 And Jesus said to him, "What do you want me to do for you?"</p> <p>41 "What do you want me to do for you?"</p> <p>He said, "Lord, let me receive my sight."</p>

^aMany ancient authorities insert Lord. ^bor Rabbi.

<p>Jesus Touches Their Eyes</p> <p>They Are Healed</p>	<p>34And Jesus, in pity, touched their eyes.</p> <p>And immediately they received their sight, and followed him.</p> <p>They fol- low Jesus Praising God; The Crowds Praise God</p>	<p>52And Jesus said to him, "Go your way; Your faith has made you well."</p> <p>And immediately he received his sight and followed him on the way.</p>	<p>42And Jesus said to him, "Receive your sight; your faith has made you well."</p> <p>43And immediately he received his sight and followed him, glorifying God; and all the people, when they saw it, gave praise to God.</p>
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(2) Jesus Lodges with a Publican and Saves Him. § 158
Lk. 19:1-10

<p>Jesus is Passing Through Jericho</p>	<p>1He entered Jericho and was passing through.</p> <p>2And there was a man named Zac-chae'us; he was a chief tax collector, and rich.</p>
<p>Zacchaeus wants to See Him</p>	<p>3And he sought to see who Jesus was, but could not, on account of the crowd, because he was small of stature.</p>
<p>So He Climbs Up So He Can See</p>	<p>4So he ran on ahead and climbed up into a sycamore tree to see him, for he was to pass that way.</p>
<p>Jesus Says He Must Go Home With Him</p>	<p>5And when Jesus came to the place, he looked up and said to him, "Zac-chae'us, make haste and come down; for I must stay at your house today."</p>
<p>He Comes Down And Takes Jesus Home With Him</p>	<p>6So he made haste and came down and received him joyfully.</p>
<p>The People Sneer</p>	<p>7And when they saw it they all murmured, "He has gone in to be the guest of a man who is a sinner." (§ 54)</p>
<p>A Sinner Repents</p>	<p>8And Zac-chae'us stood and said to the Lord, "Behold, Lord, the half of my goods I give to the poor; and if I have defrauded any one of anything, I restore it fourfold."</p>
<p>Salvation Comes to His Household</p>	<p>9And Jesus said to him, "Today salvation has come to this house, since he also is a son of Abraham." 10For the Son of man came to seek and to save that which was lost."</p>

4. NEARING JERUSALEM (Lk. 19:11a and 28)

(1) Jesus Teaches by Parable, on Approaching Jerusalem. § 159 [Contrast § 192]
Lk. 19:11-28

<p>On Nearing Jerusalem They Grow Tensely Expectant Jesus Teaches By Parable</p>	<p>11As they heard these things, he proceeded to tell a parable, because he was near to Jerusalem, and because they supposed that the kingdom of God was to appear immediately.** (Mk. 10:32)</p>
<p>A King Goes To get a Kingdom</p>	<p>12He said therefore, "A nobleman went into a far country to receive kingly power^a and then return.</p>
<p>He Assigns Responsibilities To His Servants</p>	<p>13"Calling ten of his servants, he gave them ten pounds,^b and said to them, "Trade with these till I come." (Cf. Mt. 25:16 and footnote)</p>

^aGreek a kingdom.

^bThe mina, rendered here by pound, was equal to about twenty dollars.

^aAnd not a hopeless outcast as they thought. It is said that publicans were even forbidden to attend synagogue.

^{**}See footnote p.165.

<i>His Citizens Send Men To Oppose Him</i>	14" But his citizens hated him and sent an embassy after him, saying, 'We do not want this man to reign over us.'
<i>The King, Returning, Reckons with His Servants</i>	15" When he returned, having received the kingly power, ^a he commanded these servants, to whom he had given the money, to be called to him, that he might know what they had gained by trading.
<i>and Rewards Each</i>	16" The first came before him, saying, 'Lord, your pound has made ten pounds more.'
<i>Faithfulness In Duty Earns Greater Responsibility</i>	17" And he said to him, 'Well done, good servant! Because you have been faithful in a very little, you shall have authority over ten cities.'
	18" And the second came, saying, 'Lord, your pound has made five pounds.'
	19 And he said to him, 'And you are to be over five cities.'
<i>Failure and Neglect, Due to Fear and Mistrust,</i>	20" Then another came, saying, 'Lord, here is your pound, which I kept laid away in a napkin; (Cf. Mt. 25:25, p.204) 21 for I was afraid of you, because you are a severe man; you take up what you did not lay down, and reap what you did not sow.'
<i>Are Condemned</i>	22" He said to him, 'I will condemn you out of your own mouth, you wicked servant! You knew that I was a severe man, taking up what I did not lay down and reaping what I did not sow?
<i>They Are Inexcusable</i>	23 Why then did you not put my money into the bank, and at my coming I should have collected it with interest?'
<i>They Are Punished</i>	24" And he said to those who stood by, 'Take the pound from him, and give it to him who has the ten pounds.'
	25 (And they said to him, 'Lord, he has ten pounds!')
<i>This Law Is Universal</i>	26" I tell you, that to every one who has will more be given; but from him who has not, even what he has will be taken away.'
<i>The King also Punishes His Enemies</i>	27" But as for these enemies of mine, who did not want me to reign over them, bring them here and slay them before me.'"

Jesus Continues His Journey

*Jesus Then
Leads on to
Jerusalem* 28 And when he had said this,
he went on ahead,
going up to Jerusalem.

(2) The Passover Crowds Await Jesus' Coming, in Jerusalem. § 160

Jn. 11:55-57

*Meanwhile
At Jerusalem
The Passover
Is At Hand*

55 Now the Passover of the Jews was at hand,

*The Crowds
Come Early*

and many went up from the country to Jerusalem
before the Passover,
to purify themselves.

*They Seek Eagerly
for Jesus.
Everybody
Is Talking About Him.
The Officials
Serve Notice and
Plan to
Arrest Him*

56 They were looking for Jesus

and saying to one another, as they stood in the temple,
"What do you think?
That he will not come to the feast?"

57 Now the chief priests and the Pharisees had given orders that
if any one knew where he was, (See Jn. 11:54, and § 146, p.163)
he should let them know, so that they might arrest him.

^aGreek a kingdom.^bHere was Judas' chance: In the light of this verse and Jn. 12:6, p.176, study §§ 194, 195.

(1) Mary Anoints Jesus at Bethany. \$ 161 [Contrast \$ 66]

Mt. 26:6-13

Mk. 14:3-9

Jn. 12:1-8

Jesus
Arrives
at Bethany

(*i.e., Friday Afternoon,
reckoning from Mk.15:42.
See p.245, footnote)

¹ Six days before the Passover*,
Jesus came to Bethany,
where Laz a-rus was,
whom Jesus had raised from the dead.

He Is A
Guest of
Simon

Now when Jesus was at Bethany in the house of Simon the leper, and while he was at Bethany in the house of Simon the leper,

A Supper
is Made
in His Honor

(SATURDAY)

² There they made him a supper;
Martha served,
but Laz a-rus was one of those
at table with him.

Mary Anoints Jesus
⁷ a woman came up to him
with an alabaster jar
of very expensive ointment,

a woman came
with an alabaster jar
of ointment of pure nard,
very costly,

³ Mary took
a pound^b
of costly ointment of pure nard

His Head
and
His feet
and she poured it on his head,
as he sat at table.

and she broke the jar
and poured it over his head.

and anointed the feet of Jesus
and wiped his feet with her hair;
and the house was filled
with the fragrance of the ointment.

Judas
Misunder-
stands and
Criticizes
But when
the disciples saw it,
they were indignant,
saying,
"Why this waste?"

⁴ But
there were some who said
to themselves indignantly,
"Why was the ointment thus
wasted?"

⁴ But Judas Iscariot,
one of his disciples,
(he who was to betray him),
said,

Mary
He Accuses
Her of
Sinful
Extravagance
The Rest
Fall for It
⁹ For this ointment
might have been sold
for a large sum,
and given to the poor."

⁵ For this ointment
might have been sold
for more than three
hundred denarii,^a
and given to the poor."

⁵ Why was this ointment
not sold
for three hundred denarii,^a
and given to the poor?"

What Judas'
Motive Is

And they reproached her.

⁶ This he said,
not that he cared for the poor,
but because he was a thief^c
and as he had the money box,
he used to take what was put into it.

Jesus
Defends
Mary
and
Explains
Her Deed
and
Commends
Her
He Refutes
Their
Argument
¹⁰ But Jesus, aware of this,
said to them,
"Why do you trouble the woman?
For she has done
a beautiful thing to me.
¹¹ For you always have
the poor with you,

⁶ But Jesus said,
"Let her alone;
why do you trouble her?
She has done
a beautiful thing to me.

⁷ Jesus said,
"Let her alone,
let her keep it
for the day of my burial.
⁸ The poor you always have with you,

but you will not always have me.
She has
Anointed
Him
for
Burial
¹² "In pouring this ointment
on my body
she has done it to prepare me
for burial.

⁷ For you always have
the poor with you,
and whenever you will,
you can do good to them;
but you will not always have me.
⁸ She has done what she could;
she has anointed
my body
beforehand
for burying.

A Great
Promise
Is Made
to Her
¹³ "Truly, I say to you,
Wherever this gospel is preached
in the whole world,
what this woman has done will be told
in memory of her."

⁹ And truly, I say to you,
wherever the gospel is preached
in the whole world,
what she has done will be told
in memory of her." (c.g. Jn. 11:2, p. 160)

^a See on Matthew 18:28. [three hundred days' wages] ^b Greek litra. ^c For Mk. 14:1,2 see \$ 194, p. 207.

Jn. 12:9-11

*When
The People Hear that
Jesus is at Bethany
They Go to See Both
Jesus and Lazarus*

⁹When the great crowd of the Jews
learned that he was there, (*SATURDAY*)
they came, not only on account of Jesus
but also to see Laz'a-rus,
whom he had raised from the dead.

*The Jewish Officials
Plot to Kill
Lazarus Also*

¹⁰So the chief priests planned
to put Laz'a-rus also to death,
¹¹because on account of him
many of the Jews were going away
and believing in Jesus.

"Alledged discrepancies of the Bible"

-Halcy -

C. THE CONSUMMATION

I. CONTROVERSIES AND PROPHETIC WARNINGS (pp. 179-205)
(Sunday to Tuesday of Passion Week)

(I) THE FINAL APPEALS (§§ 163-173) pp.178-189.

1. THREE DRAMATIZED PARABLES (§§ 163-166) pp.178-182.

- (1) The Triumphal Entry (Mt. 21:1-11; Mk. 11:1-11; Lk. 19:29-44; Jn. 12:12-19) (Sunday)
- (2) The Withering of The Fig Tree (Mt. 21:18-19; Mk. 11:12-14) (Monday)
- (3) The Cleansing of the Temple (Mt. 21:12-17; Mk. 11:15-19; Lk. 19:45-48) (Monday)
- (4) Christ's Lesson from the Withered Fig Tree (Mt. 21:20-22; Mk. 11:20-26) (Tuesday)

2. THREE PARABLES OF WARNING (§§ 167-170) pp.183-186. (Tuesday)

- (1) The Two Sons (Mt. 21:23-32; Mk. 11:27-33; Lk. 20:1-8)
- (2) The Wicked Husbandmen (Mt. 21:33-46; Mk. 12:1-12; Lk. 20:9-19)
- (3) The Marriage of the King's Son (Mt. 22:1-14)

3. THREE CATCH QUESTIONS (§§ 171-173) pp.187-189. (Tuesday)

- (1) About Giving Tribute to Caesar (Mt. 22:15-22; Mk. 12:13-17; Lk. 20:20-26)
- (2) About The Resurrection (Mt. 22:23-33; Mk. 12:18-27; Lk. 20:27-39)
- (3) About the Greatest Commandment (Mt. 22:34-40; Mk. 12:28-34; Lk. 20:40)

4. CHRIST'S UNANSWERED QUESTION (§ 174) p.189.

About the Messiah Being the Son of David (Mt. 22:41-46; Mk. 12:35-37; Lk. 20:41-44)

[(II) THE FINAL DEPARTURE (see p. 190)] (Tuesday)

[II. SUFFERINGS AND DEATH (see p. 206)

(I) THE PREPARATIONS FOR HIS DEATH (see p. 206)

(II) THE EVENTS LEADING TO HIS DEATH (see p. 223)]

[III. TRIUMPH AND GLORY (see p. 247)

(I) THE RESURRECTION AND APPEARANCES

(II) THE FINAL COMMISSION AND ASCENSION

(III) THE GLORIFICATION OF JESUS

and
THE COMING OF THE HOLY SPIRIT]

.....

(I) THE FINAL APPEALS
1. Three Dramatized Parables

(1) The Triumphal Entry.* §163 (SUNDAY**)

Mt. 21:1-11

Jn.

Mk. 11:1-11

Lk. 19:29-44

Jn. 12:12-19

In Jerusalem
The Crowds
Hear That Jesus
Has Come
To Bethany

¹²The next day (See Jn. 12:1-11, and Footnote, p. 245)
a great crowd who had come to the feast
heard that Jesus was coming to Jerusalem.

They Set Out
For Bethany
To Meet Him

¹³So they took branches of palm trees
and went out to meet him, crying,
"Hosanna! Blessed be he who comes in the name of the Lord,
even the King of Israel!"

Mt.

Mk.

Lk.

Meanwhile ¹And when they drew near
at Bethany and came to Bethphage,
to the Mount of Olives,

¹And when they drew near
to Jerusalem,
to Bethphage and Bethany,
at the Mount of Olives,

²⁹When he drew near
to Bethphage and Bethany,
at the Mount that is called Olivet,

Jesus then Jesus sent two disciples,
Sends Two ²saying to them,
Disciples "Go into the village
to Bring opposite you,
a Donkey and immediately

he sent two of his disciples,
²and said to them,
"Go into the village
opposite you,
and immediately
as you enter it
you will find
a colt tied,
on which no one has ever sat;
untie it
and bring it.

he sent two of the disciples,
³⁰saying,
"Go into the village
opposite,
where on entering
you will find
a colt tied,
on which no one has ever yet sat;
untie it
and bring it here.

He Tells Them ³you will find an ass tied,
What They and a colt with her;
Are to Find
And Do
and
untie them
and bring them to me.

³"If anyone says
anything to you,
you shall say,
'The Lord has need of them.'
And he will send them immediately."

³¹"If anyone asks you,
'Why are you untying it?'
you shall say this,
'The Lord has need of it!'"

In This Way ⁴This took place to fulfill
Jesus what was spoken by the prophet,* saying, (Zech. 9:9-10)
Dramatizes ⁵"Tell the daughter of Zion,
A Messianic 'Behold, your king is coming to you,
Prophecy* humble, and mounted on an ass,
and on a colt, the foal of an ass."

(Jn. 12:15)

Lk.

The ⁶The disciples went
Disciples
Go and
Do As
Jesus
Had Instructed
Them

and did
as Jesus had directed them;

⁶And they told them
what Jesus had said.
And they let them go.

³²So those who were sent went away,
and found it as he had told them.

³³And as they were untying the colt,
its owners said to them,
"What are you doing, untying the colt?"

³⁴And they said,
"The Lord has need of it."

Mt.

Mk.

Lk.

Jn.

They ⁷They brought the ass
Bring and the colt,
The and put their
Donkey clothes on them
Jesus and he sat thereon.
Sits on
It

⁷And they brought
the colt to Jesus.
And threw their
clothes on it;
and he sat upon it.

³⁵And they brought
it to Jesus,
and throwing their
garments on the colt
they set Jesus upon it.

¹⁴And Jesus found
a young ass

as it is written, (Zech. 9:9-10)

¹⁵"Fear not, daughter of Zion;
behold thy king is coming,
sitting on an ass's colt!"

A Prophecy (v. 4-5)
Comes True

His Disciples
Did Not
Remember Then
But After
Jesus Was Glorified

¹⁶His disciples did not understand
this at first;
but when Jesus was glorified,
then they remembered

that this had been written of him
and had been done to him.

*Jesus here dramatizes Zechariah's prophecy about the Messiah. And while he claims to be the Messiah King, He also demonstrates what kind of a king the Messiah will be. (See Zech. 9:9-10). **See Footnotes on pages 205 and 245.

	<i>Mt.</i>	<i>Mk.</i>	<i>Lk.</i>
<i>The Procession gets started</i>	⁸ Most of the crowd spread their garments on the road, and others cut branches from the trees and spread them on the road.	⁸ And many spread their garments on the road, and others spread leafy branches which they had cut from the fields.	³⁶ And as he rode along, they spread their garments on the road.
<i>The Bethany Crowd Tells of Lazarus</i>			<i>Jn.</i> ¹⁷ The crowd that had been with him* when he called Lazarus out of the tomb and raised him from the dead bore witness.
<i>The Jerusalem Crowd Had Heard About Lazarus</i>			¹⁸ The reason why the crowd** went to meet was that they heard he had done this sign.
<i>One Crowd Goes Before The Other Follows Jesus</i>	⁹ And the crowds that went before him** and that followed him shouted, "Hosanna to the Son of David! Blessed be he who comes in the name of the Lord!"	<i>Mk.</i> ⁹ And those who went before** and those who followed * cried out; "Hosanna! Blessed be he who comes in the name of the Lord!"	¹⁰ Blessed be the kingdom of our father David. that is coming!
<i>They Cheer and Shout Hosannas</i>	Hosanna in the highest!"	Hosanna in the highest!"	
<i>As They Reach The Top of The Mountain, and get a First Glimpse of Jerusalem Cheering Breaks Out Again</i>	<i>Lk.</i> ³⁷ As he was now drawing near, at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen, ³⁸ saying, "Blessed be the King who comes in the name of the Lord! Peace in heaven and glory in the highest!"		
<i>At This Some Pharisees Object. Jesus Answers Them. They Grumble Among Themselves</i>	³⁹ And some of the Pharisees in the multitude said to him, "Teacher, rebuke your disciples."		
	⁴⁰ He answered, "I tell you, if these were silent, the very stones would cry out."	<i>Jn.</i> ¹⁹ The Pharisees then said to one another, "You see that you can do nothing; Look, the world has gone after him."	
<i>When, At a sudden Turn In the Road Jerusalem Comes Into Full View Jesus Breaks Out Weeping Over Jerusalem</i>	<i>Lk.</i> ⁴¹ And when he drew near and saw the city (Cf. <i>Mt. 23:37-39, p. 193</i>) he wept over it, ⁴² saying, "Would that even today you knew the things that make for peace! But now they are hid from your eyes. ⁴³ For the days shall come upon you, when your enemies will cast up a bank about you and surround you, and hem you in on every side, ⁴⁴ and dash you to the ground, you and your children within you, and they will not leave one stone upon another in you; because you did not know the time of your visitation."		
<i>Then They Reach Jerusalem They Enter All The City Is Stirred</i>	<i>Mt.</i> ¹⁰ And when he entered Jerusalem, all the city was stirred, saying, "Who is this?" ¹¹ And the crowds said, "This is the prophet Jesus from Nazareth of Galilee."	<i>Mk.</i> ¹¹ And he entered Jerusalem.	
<i>Jesus Enters The Temple, Sees Corrupt Conditions; Then Retires to Bethany.</i>		And he went into the temple.	
<i>*The crowd at Bethany.</i>			And when he had looked round at everything, as it was already late, he went out to Bethany with the twelve.
<i>**This was the crowd coming out from Jerusalem to see Jesus (See v. 9).</i>			

Mt. 21:18-19

Mk. 11:12-14

Next Morning ¹⁸In the morning,
as he was returning to the city,
Jesus is he was hungry.
Hungry

¹²On the following day, [MONDAY]
when they came from Bethany,
he was hungry.

He Seeks ¹⁹And seeing a fig tree by the wayside
Fruit he went to it.

¹³And seeing in the distance a fig tree in leaf,
he went
to see if he could find anything on it.

He Finds only Leaves and found nothing on it but leaves only.

When he came to it,
he found nothing but leaves,

for it was not the season for figs. *Had leaves. only figs.*

He Pro- And he said to it,
nounces "May no fruit ever come from you again!" "May no one ever eat fruit from you again."
Judgment And his disciples heard it.

The Fig Tree And the fig tree withered at once.
Withers.

(3) The Cleansing of the Temple.* § 165 (MONDAY)

Mt. 21:12-17

Mk. 11:15-19

Lk. 19:45-48

Jesus Enters the Temple. ¹²And Jesus entered the temple of God.^a ¹⁵And they came to Jerusalem. And he entered the temple ⁴⁵And he entered into the temple

He Drives* And drove out*
the Traf- all who sold
fickers and bought in the temple.
Out of And he overturned the tables
The Temple, of the money-changers
and the seats of those who
sold pigeons.

and began to drive out those who sold
and those who bought in the temple,
and he overturned the tables of the money changers
(See Jn.2:13-22,p.31)
and the seats of those who
sold pigeons;
¹⁶and he would not allow anyone
to carry anything through the temple.

He Explains His Reason. ¹³He said to them,
"It is written,
'My house shall be called
a house of prayer;'
but you make it
a den of robbers."

¹⁷And he taught,
and said to them,
"Is it not written,
'My house shall be called
a house of prayer
for all the nations'?
But you have made it
a den of robbers."
⁴⁶saying to them,
"It is written,
'My house shall be (Isa.56:7)
a house of prayer;'
but you have made it
a den of robbers."

The Rulers
Are Infuriated.

¹⁸And the chief priests
and the scribes heard it,

Jesus Teaches and Heals ¹⁴And the blind and the lame
Daily came to him in the temple,
In The and he healed them.
Temple,

[This healing and teaching continued
all day long. cf. Mt. 21:18 and Mk. 11:12 and 19]

The Rulers ¹⁵But when the chief priests and the scribes
Object to saw the wonderful things that he did,
The and the children crying out in the temple,
Children's "Hosanna to the Son of David!"
Praise. they were indignant;
¹⁶and they said to him,
"Do you hear what these are saying?"

⁴⁷And he was teaching daily in the temple.

*Some ancient authorities omit of God.

*See §26,p.31 and footnote there. Jesus struck here at a monstrous perversion of temple worship for the sake of graft. Annas and the "Chief Priests" got a corner on the market" by making a rule that since every sacrifice had to be perfect, the priests had to inspect them; but that at passover time it was impossible, so they preinspected a great number of animals and kept them in the temple courts for sale. This gave them a monopoly. Then they boosted the price outrageously (Talmud says as much as 15 times). In this way they were robbing the people. Think what this would do to the would be worshippers.

Jesus And Jesus said to them,
 Defends "Yes; have you never read, (Ps.8:2)
 Them 'Out of the mouth of babes and sucklings
thou hast brought perfect praise'?"

Lk.

From now on
 The Rulers
 Keep Seeking •
 A Way To Destroy Him.

But The People
 "Hang on His Words"
 until evening
 came; then

Jesus and
 The Twelve
 Go Out
 to Bethany,
 On Olivet
 for
 The Night

Mk.
 and sought* a way to destroy him;
 for they feared him,

because all the multitude
 was astonished at his teaching.

Mt.

17And
 leaving them,
 he went out of the city
 to Bethany,
 and lodged there.

Mk.

19And when evening came,
 they^a went out of the city.

Cf. Lk. 21:37-38, as on p.205

(4) Christ's Lesson from The Withered Fig Tree. § 166 (TUESDAY)**

Mt. 21:20-22

Mk. 11:20-26

Next Morning
 On the Way
 Back to the Temple

The Disciples 20When the disciples saw it
 Marvel At The they marveled, saying,
 Withered
 Fig-Tree

20As they passed by in the morning,**
 they saw the fig tree withered away to its roots.

21And Peter remembered and said to him,
 "Master,^b look!
 The fig-tree which you cursed has withered."

"How did the fig-tree wither at once?"

Jesus Teaches 21And Jesus answered them,
 A Lesson
 From It
 on Faith
 and Prayer

Mountains
 of Difficulty
 In the Way of Duty
 Can Be Removed
 (See Isa.41:15-16;
 Zech.4:7-9)

Here the Seemingly
 Impossible Task
 of rebuilding
 The Temple)

True Faith, and 22And whatever you ask in prayer,
 Assurance
 of Answered
 Prayer.
 you will receive,
 if you have faith."

Forgiveness
 and Prayer

(Cf. Mt. 6:12, 14, 15, and references)

22And Jesus answered them,
 "Have faith in God.
 23Truly, I say to you,

"Whoever says to this mountain, (Mt. of Olives)
 'Be taken up and cast into the sea,'
 and does not doubt in his heart,
 but believes
 that what he says will come to pass,
 it will be done for him.

24" Therefore I tell you, (Mk. 9:23, p.112)
 whatever you ask in prayer, ¹ Jn. 5:13-15
 believe that you receive it,
 and you will.

25" And whenever you stand praying,
 forgive, if you have anything against any one;
 so that your Father also who is in heaven
 may forgive you your trespasses." ^c

100 %

sin, selfishness effect prayer

*Or kept seeking (from this time on). **See Footnotes pages 179, 205, 245 and cf. Mk. 11:12, 19, 20.

^aSome ancient authorities read he. ^bOr Rabbi. ^cMany ancient authorities add verse. 26. "But if you do not forgive, neither will your Father who is in heaven forgive your trespasses."

Matt. written
before 70 AD.

2. THREE PARABLES OF WARNING (TUESDAY)

183

(1) The Occasion:

Jesus Authority Challenged. § 167

Mt. 21:23-27

Mk. 11:27-33

Lk. 20:1-8

Jesus Is
Teaching
In The
Temple

²³And when he entered the temple,

The
Jewish
Officials
Accost
Him
the chief priests
and the elders of the people
came up to him
as he was teaching,

They
Question
His
Authority
and said,
"By what authority
are you doing these things,
and who gave you
this authority?"

Jesus
Replies
With
a
Question
²⁴Jesus answered them,
"I also will ask you a question;
and if you tell me the answer,
then I also will tell you
by what authority I do
these things."

What
His
Question
Is
²⁵"The baptism of John,
whence was it?
From heaven or from men?"*

They
Argue
Among
Them-
selves
Before
Answering
And they argued
with one another,
"If we say,
'From heaven,'
he will say to us,
'Why then did you not
believe him?'"

²⁶But if we say,
'From men,'
we are afraid of the multitude;
They were afraid of the people;

for all hold
that John was a prophet."

They
Reply
to Jesus
He
Answers
And then
Tells Them
A Story
²⁷So they answered Jesus,
"We do not know."
And he said to them,
"Neither will I tell you
by what authority I do
these things."

²⁷And
they came again to Jerusalem.

And as he was walking

in the temple,

the chief priests
and the scribes
and the elders
came to him.

²⁸And they said to him,
"By what authority
are you doing these things,
or who gave you
this authority to do them?"

²⁹Jesus said to them,
"I will ask you a question;
answer me,
and I will tell you
by what authority I do
these things."

³⁰"Was the baptism of John
from heaven or from men?
Answer me."

³¹And they argued
with one another,
"If we say,
'From heaven,'
he will say,
'Why then did you not
believe him?'"

³²But shall we say,
'From men?' --

for all held
that John was a real prophet.

³³So they answered Jesus,
"We do not know."
And Jesus said to them,
"Neither will I tell you
by what authority I do
these things."

¹One day,

as he was teaching the people
in the temple
and preaching the gospel,
the chief priests
and the scribes
with the elders
came up

²and said to him,
"Tell us by what authority
you do these things,
or who is it that gave you
this authority."

³He answered them,
"I also will ask you a question;
now tell me,

⁴"Was the baptism of John
from heaven or from men?"

⁵And they discussed it
with one another, saying,
"If we say,
'From heaven,'
he will say,
'Why did you not
believe him?'"

⁶But if we say,
'From men',

all the people will stone us;
for they are convinced
that John was a prophet."

⁷So they answered that
they did not know whence it was.

⁸And Jesus said to them,
"Neither will I tell you
by what authority I do
these things."

(2) The Parable of the Two Sons. § 168

Mt. 21:28-32

Mk. 12:1a

¹And he began to speak to them in parables.

A Father's
Request
of His
First Son
²⁸"What do you think?
A man had two sons;
and he went to the first and said,
'Son, go and work in the vineyard today.'"

His
Refusal
²⁹"And he answered,
'I will not';

His
Repentance
But afterward he repented and went.

*If they had really answered His question they would have had the answer to their own. For this answer study John's testimony about Jesus on p.27, all of it, but especially vv.31-34.

The Second Son Is Asked 30" And he went to the second and said the same;
and he answered,
His Promise 'I go, sir,'
and Failure, but did not go.

Jesus' Query 31" Which of the two did the will of his father?"
They said,
Their Answer, "The first."

Jesus' Interpretation Jesus said to them,
"Truly, I say to you,
the tax collectors and the harlots — *Gentiles*
go into the kingdom of God before you. (Lk. 7:29-30, p. 69)
— *Jews*

His Accusation of the Jewish Rulers, Their Failure. 32" For John came to you
in the way of righteousness,
and you did not believe him,
but the tax collectors and the harlots believed him;
"and even when you saw it,
you did not afterwards repent and believe him."

(3) The Parable of the Wicked Husbandmen. § 169

Mt. 21:33-46

Mk. 12:1-12

Lk. 20:9-19

The Vineyard Is Built Up Painstakingly

33" Hear another parable.
There was a householder
who planted a vineyard,
and set a hedge around it,
and dug a wine press in it,
and built a tower,

1b" A man planted a vineyard,
and set a hedge around it,
and dug a pit for the wine press,
and built a tower,

9And he began to tell the people
this parable:

"A man planted a vineyard,

Then It Is Rented Out The Owner Leaves

and let it out to tenants,
and went into another country.

and let it out to tenants
and went into another country.

and let it out to tenants
and went into another country
for a long while.

In Harvest He Sends His Agents To Get His Share

34" And when the season
of fruit drew near,
he sent his servants
to the tenants,
to get
his fruits;

2" When the time came,
he sent a servant,
to the tenants,
to get from them
some of the fruit of the vineyard.

10" When the time came,
he sent a servant
to the tenants,
that they should give him
some of the fruit of the vineyard;

They Are Mistreated

35" and the tenants
took his servants
and beat one,

3" And they
took him
and beat him,
and sent him away empty handed.

but the tenants
beat him,
and sent him away empty handed.

and killed another,
and stoned another. *Prophets*

Other Servants Also Are Rejected In Various Ways

36" Again, he sent
other servants,

4" Again he sent to them
another servant,
and they wounded him in the head,
and treated him shamefully.

11" And he sent
another servant;
him also they beat
and treated shamefully,
and sent him away empty handed.

5" And he sent another,
and him they killed;

12" And he sent yet a third;
this one they wounded,
and cast out.

more than the first;
and they did the same to them.

and so with many others,
some they beat and some they killed.

The Son Is Sent

37" Afterward

13" Then the owner of the vineyard
said,
'What shall I do?

		6" He had still one other, a beloved son; finally he sent him to them, saying,	'I will send my beloved son; '
As a Last Resort	he sent his son to them, saying, 'They will respect my son.'	'They will respect my son.'	it may be they will respect him.'
He Is Plotted Against.	38 But when the tenants saw the son, they said to themselves, 'This is the heir; come, let us kill him and have his inheritance.'	7" But those tenants said to one another, 'This is the heir; come, let us kill him, and the inheritance will be ours.'	14" But when the tenants saw him, they said to themselves, 'This is the heir; let us kill him, that the inheritance may be ours.'
And Killed.	39 And they took him and cast him out of the vineyard, and killed him.	8" And they took him and killed him, and cast him out of the vineyard.	15" And they cast him out of the vineyard and killed him.
The Reckoning	40" When therefore the owner of the vineyard comes, what will he do	9" What will the owner of the vineyard do?	"What then will the owner of the vineyard do to them?
Jesus' Question	to those tenants?"		
Their Answer.	41 They said to him, "He will put those wretches to a miserable death, and let out the vineyard to other tenants who will give him the fruits in their seasons."	"He will come and destroy the tenants, and give the vineyard to others.	16" He will come and destroy those tenants, and give the vineyard to others."
			When they heard this, they said, "God forbid!"
A Parabolic Scripture.	42 Jesus said to them, "Have you never read in the scriptures: 'The very stone which the builders rejected has become the head of the corner; this was the Lord's doing, and it is marvelous in our eyes?'	10" Have you not read this scripture: 'The very stone which the builders rejected has become the head of the corner?'	17 But he looked at them and said, "What then is this that is written: 'The very stone which the builders rejected has become the head of the corner?'
(Ps. 108:22f.)	and it is marvelous in our eyes? and it is marvelous in our eyes?"	11 This was the Lord's doing, and it is marvelous in our eyes?"	
Jesus Makes the Applica- tion	43 Therefore I tell you, <u>the kingdom of God will be taken away from you and given to a nation producing the fruits of it.</u> " ^a		
(a) Of the Parable			18" Everyone who falls on that stone will be broken to pieces; but when it falls on any one, it will crush him."
(b) Of the Scripture.			
They See His Meaning	45 When the chief priests and the Pharisees heard his parables, they perceived that he was speaking about them.	(Cf. v. 12 below)	19 The scribes and the chief priests
And Then			(Cf. v. 19b below)
They Seek to Arrest Him, but are Afraid	46 But when they tried to arrest him, they feared the multitudes, because they held him to be a prophet. (Cf. v. 45 above)	12 And they tried to arrest him, but feared the multitude, for they perceived that he had told the parable against them; so they left him, and went away.	tried to lay hands on him at that very hour, but they feared the people; for they perceived that he had told this parable against them.
They Give Up the Attempt.			

^aSome ancient authorities add verse 44, "And he who falls on this stone will be broken to pieces; but when it falls on anyone, it will crush him."

Mt. 22:1-14

The Feast
Is Ready

1 And again Jesus spoke to them in parables,
saying,

The First Notice
to the
Invited Guests
Is Refused

2 "The kingdom of heaven may be compared to a king
who gave a marriage feast for his son, (Cf. Lk. 14:15-24, p. 154)
3 and sent his servants
to call those who were invited to the marriage feast;
but they would not come.

A Second Notice
Is Sent

4 "Again he sent other servants, saying,
'Tell those who are invited,
Behold, I have made ready my dinner,
my oxen and my fat calves are killed,
and everything is ready;
come to the marriage feast.' (Lk. 14:17)

*3rd parable
to the Jews.*

This Also
Is Spurned

5 "But they made light of it and went off,
one to his farm,
another to his business,
6 while the rest seized his servants,
treated them shamefully,
and killed them.

The King Wreaks
Vengeance

7 "The king was angry,
and he sent his troops and destroyed those murderers
and burned their city.

Other Guests
Are Invited

8 "Then he said to his servants,
'The wedding is ready,
but those invited were not worthy.
9 Go therefore to the thoroughfares,
and invite to the marriage feast
as many as you find.'

They Come

10 "And those servants went out into the streets
and gathered all whom they found,
both bad and good;
so the wedding hall was filled with guests.

One Man Is There
Without A Wedding
Garment

11 "But when the king came in to look at the guests,
he saw there a man who had no wedding-garment.

He Is
Questioned

12 "and he said to him,
'Friend, how did you get in here
without a wedding-garment?'

*one could not
come without proper
preparations.*

"And he was speechless.

He Is
Rejected

13 "Then the king said to the attendants
'Bind him hand and foot,
and cast him into the outer darkness;
there men will weep and gnash their teeth.'

Jesus States
The General
Truth

14 "For many are called but few chosen."

(1) About Giving Tribute to Caesar. § 171
(The Pharisees' Question)

Mt. 22:15-22

Mk. 12:13-17

Lk. 20:20-26

The Plot of The Rulers

15Then the Pharisees went and took counsel

(Cf. Mk. 3:6, p. 55)

(v. 16)

how to entangle him in his talk. to entrap him in his talk.

Their Purpose

Their emissaries

16And they sent their disciples to him, along with the He-ro-di-ans,

(v. 13)

Their Flattering Address

saying,
"Teacher,
we know that you are true,
and teach the way of God
truthfully,
and care for no man;
for you do not regard
the position of men.

14And they came and said to him,
"Teacher,
we know that you are true,
and care for no man;
for you do not regard
the position of men,
but truly teach the way of God. but truly teach the way of God.

20So they watched him, and sent spies,
who pretended to be sincere, that they might take hold of what he said, so as to deliver him up to the authority and jurisdiction of the governor.

Their Question

17"Tell us, then, what you think. Is it lawful to pay taxes to Caesar, or not?"

"Is it lawful to pay taxes to Caesar, or not?
15Should we pay them, or should we not?"

22"Is it lawful for us to give tribute to Caesar, or not?"

Christ's Discerning Reply

18But Jesus aware of their malice, said,
"Why put me to the test, you hypocrites?"

Request

19Show me the money for the tax."

But knowing their hypocrisy, he said to them,
"Why put me to the test?
Bring me a coin,
and let me look at it."

23But he perceived their craftiness, and said to them,

24"Show me a coin."

Their Ready Response

And they brought him a coin"

16And they brought one.

His Question

20And Jesus said to them, "Whose likeness and** inscription is this?"

And he said to them, "Whose likeness and** inscription is this?"

"Whose likeness and inscription has it?"

Their Reply

21They said, "Caesar's."

They said to him, "Caesar's."

They said, "Caesar's."

His Answer to The Problem.- "Pay Taxes, Worship God"

Then he said to them, "Render therefore to Caesar the things that are Caesar's, and to God the things that are God's,"

17Jesus said to them, "Render to Caesar the things that are Caesar's, and to God the things that are God's."

25He said to them, "Then render to Caesar the things that are Caesar's, and to God the things that are God's."

They Are Baffled in Their Trick

They Marvel at His Reply, and Walk away.

22When they heard it, they marveled; and they left him, and went away.

And they were amazed at him.

26And they were not able in the presence of the people to catch him by what he said; but marveling at his answer they were silent.

*Greek denarius. *See footnotes pages 179, 205, 245.

**It is said that the "likeness" was Caesar's, on a throne with some one kneeling to him, pouring out a drink-offering in worship to him. The "inscription" called him "divine Augustus." Some rabbis said, "whoever pays his taxes acknowledges the truth of this." Such idolatry was abhorrent to all Jews.

Mt. 22:23-33

(The Sadducees' Question)

Mk. 12:18-27

Lk. 20:27-39

Their Query

23 The same day

The Belief
of The
Sadducees

Sad'du-ceeds came to him,
who say that
there is no resurrection;

The
Problem

and they asked him a question,
24 saying,

Is Posed

(Dt. 25:5-10)

"Teacher,
Moses said,
'If a man dies,

having no children,
his brother must marry the widow,
and raise up children
for his brother.'

A Test

Case

Is Framed

25 "Now there were seven
brothers among us;
the first married,
and died,
and having no children
left his wife to his brother.
26 So too the second

and the third,
down to the seventh.

27 "And after them all,
the woman died.

The
Question
They Ask
Jesus

His Reply

The Basis
of Their
Error

28 "In the resurrection, therefore, 23 "In the resurrection
to which of the seven
will she be wife?
For they all had her."

29 But Jesus answered them,
"You are wrong,
because you know
neither the scriptures
nor the power of God.

The State
of Men
and Women
in the
Resurrection

30 "For in the resurrection
they neither marry
nor are given in marriage,

but are like angels^b in heaven.

Their
More
Fundamental
Error
Corrected

31 "And as for the resurrection
of the dead,
have you not read
(Ex. 3:6)
what was said to you by God,

What The
Scripture
Says

32 "I am the God of Abraham,
and the God of Isaac,
and the God of Jacob?
He is not God of the dead,
but of the living."

The Effect
on the Multi-
tudes and on
the Scribes

33 And when the crowd heard it
they were astonished at his teaching.

Their Query

18 And Sad'du-ceeds came to him,
who say that
there is no resurrection;

and they asked him a question,
saying,

19 "Teacher,
Moses wrote for us that
if a man's brother dies
and leaves a wife,
but leaves no child,
the man^a must take the wife,
and raise up children
for his brother.

20 "There were seven
brothers;
the first took a wife,
and when he died
left no children;

21 "and the second took her,
and died, leaving no children;

and the third likewise;
22 and the seven
left no children.

"Last of all
the woman also died.

The Reply of Jesus

24 Jesus said to them,
"Is not this why you are wrong,
that you know
neither the scriptures
nor the power of God?

25 "For when

they rise from the dead,
they neither marry
nor are given in marriage,

but are like angels in heaven.

26 "And as for the dead being
raised,
have you not read in the
book of Moses,
in the passage about the bush,
how God said to him,

"I am the God of Abraham,
and the God of Isaac,
and the God of Jacob?
27 He is not the God of the dead,
but of the living;

you are quite wrong."

27 There came to him
some Sad'du-ceeds,
those who say that
there is no resurrection,

28 and they asked him a question,
saying,

19 "Teacher,
Moses wrote for us that
if a man's brother dies,
having a wife
but no children,
the man^a must take the wife
and raise up children
for his brother.

29 "Now there were seven
brothers;
the first took a wife
and died
without children;

30 and the second

31 and the third took her
and likewise all seven
left no children
and died.

32 Afterward
the woman also died.

33 "In the resurrection, therefore,
whose wife will the woman be?
For the seven had her as wife."

34 And Jesus said to them,

"The sons of this age marry
and are given in marriage;
35 but those who are accounted worthy
to attain to that age
and to the resurrection from the dead
neither marry
nor are given in marriage,
36 for they cannot die anymore,
because they are equal to angels
and are sons of God,
being sons of the resurrection.

37 "But that the dead are
raised,
even Moses showed,
in the passage about the bush,

where he calls the Lord
'the God of Abraham
and the God of Isaac,
and the God of Jacob.'
38 Now he is not God of the dead,
but of the living;
for all live to him."

39 And some of the scribes answered,
"Teacher, you have spoken well."

^aGreek his brother. ^bMany ancient authorities add of God.

The Pharisees Rally, and Venture Another Encounter ³⁴But when the Pharisees heard that he had silenced the Sadducees, they came together.
³⁵And one of them, a lawyer, asked him a question, to test him.
Their Query ³⁶"Teacher, which is the great commandment in the law?"
Jesus' Answer ³⁷And he said to him, *Right To God & MEN*
Christ's Summary of The Old Testament ³⁸"You shall love the Lord your God with all your heart, (Dt. 6:5) and with all your soul, and with all your mind.
³⁹"This is the great and first commandment.
³⁹And a second is like it, You shall love your neighbor as yourself.
⁴⁰On these two commandments depend all the law and the prophets."
The Lawyer's Rejoinder ⁴¹And the scribe said to him, "You are right, Teacher; you have truly said that he is one, and there is no other but he; and to love him with all the heart, and with all the understanding, and with all the strength, and to love one's neighbor as oneself, is much more than all whole burnt-offerings and sacrifices."
Our Lord's Commendation ⁴²And when Jesus saw that he answered wisely, he said to him, "You are not far from the kingdom of God."
All Are Silenced (Cf. 22:46b) ⁴³And after that no one dared to ask him any question. ⁴⁴For they no longer dared to ask him any question.

4. CHRIST'S UNANSWERED QUESTION. § 174 ABOUT THE MESSIAH BEING THE SON OF DAVID

Mt. 22:41-46

Mk. 12:35-37

Lk. 20:41-44

The Occasion ⁴⁵And as Jesus taught in the temple,
⁴⁶Now while the Pharisees were gathered together,
The Question Jesus asked them a question, ⁴⁷saying, he said, ⁴⁸But he said to them, "What do you think of the Christ? Whose son is he?"
Their Ready Answer They said to him, "The son of David."
 "How can the scribes say that the Christ is the son of David?" "How can they say that the Christ is David's son?"
Jesus Points Out The Difficulty ⁴⁹He said to them, "How is it then that David, inspired by the Spirit,^a calls him Lord, saying, ⁵⁰"The Lord said to my Lord, Sit at my right hand, till I put thy enemies under thy feet?"
⁵¹David himself inspired by^a the Holy Spirit declared, (Ps. 110:1) "The Lord said to my Lord, Sit at my right hand, till I put thy enemies under thy feet."
⁵²For David himself says, in the book of Psalms, "The Lord said to my Lord, Sit thou at my right hand, till I make thy enemies a stool for thy feet."
⁵³"If David thus calls him Lord, how is he his son?" ⁵⁴David himself calls him Lord, so how is he his son?"
⁵⁵And no one was able to answer him a word, (Cf. 12:34b) (Cf. 20:40)
 nor from that day did any one dare to ask him any more questions.

..... And the great throng heard him gladly. (See Lk. 19:47, p. 182)
^aor in the Spirit. ^bor himself, in.

[(I) See page 179]

(II) THE FINAL DEPARTURE [In Detailed Outline § 175-193½] pp.190-205.

1. LEAVING THE TEMPLE FOR THE LAST TIME pp.190-195 (Tuesday)
(Some Last Minute Happenings)

- (1) Warning His Disciples Against the Example of the Jewish Rulers § 175 p.191
(Mt. 23:1-12; Mk. 12:38-40; Lk. 20:45-47)
- (2) A Seven-Fold Warning Against the Scribes and Pharisees (Mt. 23:13-36) § 176 p.192-193.
- (3) Lamenting Over Jerusalem (Mt. 23:37-39) § 177 p.193
- (4) Commending a Poor Widow's Gift (Mk. 12:41-44; Lk. 21:1-4) § 178 p.193
- (5) Reflecting about the Coming of the Greeks (Jn. 12:20-36a) § 179 p.194
- (6) The Sinful Unbelief of the Jews (Jn. 12:36b-43) § 180 p.195
- (7) Jesus Summarizes His Own Message and Mission (Jn. 12:44-50) § 181 p.195
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2. LOOKING BACK FROM THE MT. OF OLIVES pp.196-205 (Tuesday Evening)
(Prophecies About (a) The Destruction of Jerusalem and (b) the Coming Again of the Christ
Mt. 24:25; Mk. 13:1-37; Lk. 21:5-36)

- (1) The Apostles' Questions (Mt. 24:1-3; Mk.13:1-4; Lk.21:5-7) § 182 p.196
- a. When Shall These Things be?
b. What Shall Be the Sign of Thy Coming?
c. What Shall Be the Sign of The End of the Age?
- (2) Christ's Answers. Our Lord's Prophetic Discourse (Mt.24:4-25; Mk.13:5-37; Lk.21:8-36) pp.197-205
- a. General WARNINGS, - Against False Alarms (Mt. 24:4-14; Mk. 13:5-13; Lk. 21:8-19) § 183 pp.197-8
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(Cf. The Apostles' Question) (Mt. 24:15-22; Mk. 13:14-20; Lk. 21:20-24) p.199
- a¹ The Destruction of Jerusalem and The End of the Jewish Nation
(Mt. 24:15-22; Mk. 13:14-20; Lk. 21:20-24a)
- b¹ "The Times of the Gentiles" (Lk. 21:24b)
- (b) About the Coming Again of The Messiah and The Consummation of the Age
(Cf. the Apostles' Question) (Mt. 24:23-31; Mk. 13:21-27; Lk. 21:25-28) p.200
- c. Illustrative PARABLES About, - First, The Uncertainty of the Time; pp.201-205
and Second, The Consequent Necessity of Being Always Ready (Mt. 24:32-25:46; Mk. 13:28-37;
Lk. 21:29-36)
- (a) Specific Predictions About THE DESTRUCTION OF JERUSALEM and the End of The Jewish Nation
The Parable of the Fig Tree (Mt.24:32-34;Mk.13:28-30;Lk.21:29-32. § 185 p.201.
- (b) Definite Prophecies About THE PASSING AWAY OF HEAVEN AND EARTH and The End of the Age
(Mt. 24:35-25:46; Mk. 13:31-37; Lk. 21:33-36) pp.201-205
- a¹ General Statement (Mt.24:35-36; Mk.13:31-32; Lk.21:33) § 186 p.201
- b¹ The Parable of the Days of Noah - or
The Uncertainty of the Time (Mt. 24:37-42; Mk.13:33; Lk.21:34-36) § 187 pp.201-202
- c¹ The Parable of The Householder on a Journey (Mk. 13:34-37) § 188 p.202
- d¹ The Parable of The Thief at Night - or
The Importance of Being Always Ready (Mt. 24:43-44) § 189 p.202
- e¹ The Double Parable of The Wise and The Evil Servants - or
Faithfulness to Duties Assigned Is The Method of "Watching" (Mt.24:45-51) § 190 p.202
- f¹ The Parable of The Ten Virgins - or
The Necessity and Sufficiency of the Grace of God to Enable Us to be Faithful (Mt. 25:1-13) § 191 p.203
- g¹ The Parable of The Talents - or
Our Duties and Responsibilities are Commensurate With Our Abilities (Mt. 25:14-30) § 192 p.203
- h¹ The Parable of The Sheep and The Goats - or
The General Nature of Our Duties Is Like That of the Ordinary Everyday Duties of Life
(Mt. 25:31-46) § 193 pp.204-205

3. GENERAL STATEMENTS BY THE GOSPELS ABOUT THIS JUNCTURE OF EVENTS p.205

- (1) ABOUT THE MOVEMENTS OF JESUS DURING PASSOVER WEEK
- (2) ABOUT THE APPROACHING PASSOVER.
- (3) ABOUT THE LOVE OF JESUS FOR HIS OWN EVER SINCE HE KNEW THAT HIS HOUR HAD COME, AND THAT HE MUST LEAVE THEM.

(1) Warning His Disciples Against the Example of the Jewish Rulers. § 175

Mt. 23:1-12

Mk. 12:38-40

Lk. 20:45-47

Follow the Rulers' Teachings, 1Then said Jesus to the crowds and to his disciples,

38And in his teaching he said,

45And in the hearing of all the people

he said to his disciples,

2" The scribes and the Pharisees sit on Moses' seat; 3so practice and observe whatever they tell you,

"Beware of the scribes,

46" Beware of the scribes,

But Not Their Practices

but not what they do; for they preach, but do not practice.

They Are Tyrannical

4" They bind heavy burdens, hard to bear,^a and lay them on men's shoulders; but they themselves will not move them with their finger.

(Lk. 11:46, p. 141)

Hypocritical

5They do all their deeds to be seen of men; for they make their phylacteries broad and their fringes long,

Mk.

Lk.

Vain-glorious

6and they love

who like to go about in long robes, and to have salutations in the marketplaces, 39and the best seats in the synagogues and the places of honor at feasts,

who like to go about in long robes, (Cf. Lk. 11:43, p. 141) and love salutations in the marketplaces and the best seats in the synagogues and the places of honor at feasts,

(Cf. v. 6 below)

the place of honor at feasts,

and the best seats in the synagogues,

7and salutations in the marketplaces, (Cf. v. 39 above)

and being called rabbi by men. (Cf. v. 38)

(Cf. v. 46 above)

40who devour widows' houses, and for a pretense make long prayers. They will receive the greater condemnation."

47who devour widows' houses and for a pretense make long prayers. They will receive the greater condemnation."

We Should not Seek Praise From Men 8" But you are not to be called rabbi, for you have one teacher, and you are all brethren.

9" And call no man your father on earth, for you have one Father, who is in heaven.

10Neither be called masters, for you have one master, the Christ.

True Greatness Is in Humility and Service

11" He who is greatest among you shall be your servant; (Mt. 18:4, p. 114; 20:26, p. 173)

12" whoever exalts himself shall be humbled, and whoever humbles himself shall be exalted. (Lk. 14:11, p. 153; Lk. 18:14, p. 167)

^aSome ancient authorities omit hard to bear.

*See Footnotes, pages 179, 205, 245.

- The Rulers** 13" But woe to you, scribes and Pharisees,
Are Condemned: hypocrites!
 because you shut the kingdom of heaven against men;
 (a) **For Hindering** for you neither enter yourselves,
Believers: nor allow those who would enter to go in.^a (Jn. 9:22,34, p.130)
 E.G. Jn. 9:13-34;
 & 11:45-53; 12:10.
- (b) **For Corrupt-** 15" Woe to you, scribes and Pharisees,
ing Proselytes hypocrites!
 for you traverse sea and land to make a single proselyte,
 and when he becomes a proselyte,
 you make him twice as much a child of hell^b as yourselves.
- (c) **For Pervert-** 16" Woe to you, blind guides, who say, (v.24)
ing the Law, 'If any one swears by the temple, it is nothing;
 but if any one swears by the gold of the temple, he is bound by his oath.'
 By 17" You blind fools!
 "The Traditions (Mt. 5:33-37, p.60)
 of The Elders," For which is greater,
 E.G. The the gold or the temple that has made the gold sacred?
 Sabbath, 18" And you say,
 (See Note p.55 'If any one swears by the altar, it is nothing;
 and references but if any one swears by the gift that is on the altar,
 there). And he is bound by his oath.'
 Also in the 19" You blind men!
 constant For which is greater,
 practices and the gift or the altar that makes the gift sacred?
 teachings of 20" So he who swears by the altar,
 The Rabbis. swears by it and by everything on it;
 21" and he who swears by the temple,
 swears by it and by him who dwells in it;
 22" and he who swears by heaven,
 swears by the throne of God and by him who sits upon it.
- (d) **For Neglect-** 23" Woe to you, scribes and Pharisees,
ing Mercy and hypocrites!
Justice for you tithe mint and dill and cummin. (Lk. 11:42, p.141)
and have neglected the weightier matters of the law,
justice and mercy and faith;
these you ought to have done,
without neglecting the others.
- 24" You blind guides, (v.16,19,26; Mt. 15:14, p.103)
 straining out a gnat and swallowing a camel!
- (e) **For Inner** 25" Woe to you, scribes and Pharisees,
Neglect and hypocrites!
Outward for you cleanse the outside of the cup and of the plate, (Lk. 11:39, p.141)
Ceremonialism. but inside they are full of extortion and rapacity.
- 26" You blind Pharisee! (v.24)
 first cleanse the inside of the cup and of the plate,
 that the outside also may be clean.
- (f) **For Inner** 27" Woe to you, scribes and Pharisees,
Corruption hypocrites!
With Outward for you are like whitewashed tombs,
Smugness which outwardly appear beautiful,
 but within they are full of dead men's bones
 and all uncleanness.
 28" So you also outwardly appear righteous to men,
 but within you are full of hypocrisy and iniquity.
- (g) **For Murder-** 29" Woe to you, scribes and Pharisees, (Lk. 11:47-51, p.141)
ing God's hypocrites!
Messengers for you build the tombs of the prophets and adorn the monuments of the righteous,
 30" saying,
 'If we had lived in the days of our fathers,
 we would not have taken part with them in shedding the blood of the prophets.'

^aSome authorities add here (or after verse 12) verse 14, Woe to you, scribes and Pharisees, hypocrites! for you devour widows' houses, and for a pretence you make long prayers; therefore you will receive greater condemnation. ^bGreek Gehenna.

31" Thus you witness against yourselves,
that you are sons of those who murdered the prophets.

*Their
Consequent
Doom* 32" Fill up, then, the measure of your fathers.
33" You serpents, you brood of vipers,
how are you to escape being sentenced to hell?^a

*In Spite of
Many Warnings
Instead of
Heeding
They Will
Persecute Them
But Judgment
Will Strike* 34" Therefore I send you (Lk. 11:49, p. 141)
prophets
and wise men
and scribes,
some of whom you will kill and crucify,
and some you will scourge in your synagogues
and persecute from town to town,

35" that upon you may come (Lk. 11:50-51, p. 141)
all the righteous blood shed on earth,
from the blood of innocent Abel^b to the blood of Zech-a-ri'ah^c the son of Bar-a-chi'ah,
whom you murdered between the sanctuary and the altar.

*It Is
Imminent* 36" Truly, I say to you,
all this will come upon this generation.

(3) Lamenting over Jerusalem. § 177

Mt. 23:37-39

(The Supreme Patriot Bemoans His Nation's Destruction)

(a) Jerusalem is 37" O Jerusalem, Jerusalem, (Cf. Lk. 19:41-44, p. 180)
the Killer of the Prophets killing the prophets (Also Lk. 13:34, p. 153)
and stoning those who are sent to you!

(b) Jesus' 38" How often would I have gathered your children together
Yearning to as a hen gathers her brood under her wings,
Deliver Her And you would not!
Is Rejected 39" Behold, your house is forsaken and desolate.^b

(c) Her Doom 39" For I tell you,
and Desolation you will not see me again until you say,
are Sure 'Blessed be he who comes in the name of the Lord.'"

(4) Commending a Poor Widow's Gift. § 178

Mk. 12:41-44

Lk. 21:1-4

*Jesus Is
Watching
the Con-
tributors* 41" And he sat down opposite the treasury,
and watched the multitude
putting money into the treasury.

(a) The Rich 41" Many rich people
put in large sums.

(b) The Poor 42" And a poor widow came,
Widow and put in two copper coins,
which make a penny.

*Calling His
Disciples* 43" And he called his disciples to him,
and said to them,

*He Commends
the Widow* "Truly I say to you,
this poor widow
has put in more than all those
who are contributing to the treasury.

*He Explains
Why* 44" For they all
contributed out of their abundance;
but she out of her poverty
has put in everything she had,
her whole living."

41" He looked up and saw the rich
putting their gifts into the treasury;

42" and he saw a poor widow
put in two copper coins.

43" And he said,

"Truly I tell you,
this poor widow
has put in more than all of them;

44" for they all
contributed out of their abundance,
but she out of her poverty
put in all the living that she had."

^aGreek Gehenna.^bSome ancient authorities omit and desolate.

Jn. 12:20-36

Some Greeks
Ask Philip
to See
Jesus

20Now among those who went up to worship at the feast
were some Greeks.
21So these came to Philip, who was from Beth-sa'i-da in Galilee,
and said to him,
"Sir, we wish to see Jesus."

Philip and
Andrew
Tell Jesus

22Philip went and told Andrew;
Andrew went with Philip
and they told Jesus.

Jesus Is
Deeply Moved

23And Jesus answered them,
"The hour has come for the Son of man to be glorified.

He Announces
A Profound
Principle,
and
Applies It
To All
His Followers

24Truly, truly, I say to you,
unless a grain of wheat falls into the earth and dies,
it remains alone;
but if it dies, it bears much fruit.
25He who loves his life loses it,
and he who hates his life in this world will keep it for eternal life.
26If any one serves me, he must follow me;
and where I am, there shall my servant be also;
if any one serves me, the Father will honor him.

He Prays,
Expressing
His Inward
Profound
Struggle

27" Now is my soul troubled.
And what shall I say?
'Father, save me from this hour'?
No, for this purpose I have come to this hour.
28Father, glorify thy name."

A Voice Answers
from Heaven

Then a voice came from heaven,
"I have glorified it,
and I will glorify it again."

The Crowd
Call It Thunder
or
The Voice
Of an Angel

29The crowd standing by heard it
and said that it had thundered.
Others said,
"An angel has spoken to him."

Jesus Explains
The Meaning
of the Voice

30Jesus answered,
"This voice has come for your sake, not for mine.
31Now is the judgment of this world,
now shall the ruler of this world be cast out;
32and I, when I am lifted up from the earth,
will draw all men to myself."
33He said this to show by what death he was to die.

The Crowd
Inquires
Further

34The crowd answered him,
"We have heard from the law
that the Christ remains forever.
How can you say
that the Son of man must be lifted up?
Who is this Son of man?"

Jesus Answers
Them

35Jesus said to them,
"The light is with you for a little longer.
Walk while you have the light,
lest the darkness overtake you;
he who walks in the darkness does not know where he goes.
36While you have the light, believe in the light,
that you may become sons of light."

Jesus Leaves *
Them.

When Jesus had said this,
he departed and hid himself from them. [Tuesday evening. See footnotes, pp.179,205,245]

.....

*This is His very last Public Appearance and Final Appeal, and so in verses 44-50, He sums up the essential significance of His whole Message and Mission. Hence the title of this book (See p.1).

Jn. 12:37-43

The Author
Sums Up
The Results
of Jesus' Ministry
Among the Rulers

(a) The
Unbelief of
the Jews

(b) A Prophecy
Comes True,

(c) Many Rulers
Believe, but
Do not Confess,

(d) The Reason,

(The setting
is that of
v.36b. verses
37-43 are
parenthetical)

Jesus is
the Revealer
of the Father
(Cf. 1:18)

Men
Are Judged
by His Word
for Rejecting
Him

Because
It Is the Father's
Message

37Though he had done so many signs before them,
yet they did not believe in him;
38it was that the word spoken by the prophet Isaiah might be fulfilled;

"Lord, who has believed our report,
and to whom has the arm of the Lord been revealed?"
39Therefore they could not believe.

For Isaiah again said,

40" He has blinded their eyes and hardened their hearts,
lest they should see with their eyes and perceive with their hearts,
and turn for me to heal them."

41Isaiah said this, because he saw his glory
and spoke of him. (Isa. 6:9-10;
Cf. Matthew's interpretation,
Mt. 13:13-18, p. 75)

42Nevertheless many even of the authorities believed in him,
but for fear of the Pharisees they did not confess it,

lest they should be put out of the synagogue;
43for they loved the praise of men
more than the praise of God.

(7) Jesus Himself Summarizes His Own Message and Mission. § 181

(How appropriate this is as His very last public appeal!)

Jn. 12:44-50

44And Jesus cried out and said,

"He who believes in me, believes not in me but in him who sent me.

45And he who sees me sees him who sent me.

46I have come as light into the world, (vs. 35-36; Jn. 8:12; 9:5; 1:4, 5, 8, 9)
that whoever believes in me may not remain in darkness.

47" If any one hears my sayings and does not keep them,
I do not judge him;
for I did not come to judge the world
but to save the world.

48He who rejects me and does not receive my sayings
has a judge; (Jn. 3:16-24; 5:22-24, 27; Ac. 17:31)
the word that I have spoken will be his judge on the last day.

49" For I have not spoken on my own authority;
the Father who sent me has himself given me commandment
what to say and what to speak. (Jn. 7:16-18; 17:6-8, p. 220)
50And I know that his commandment is eternal life.
What I say, therefore,
I say as the Father has bidden me."

Special Outline for the Study of

CHRIST'S PROPHETIC DISCOURSE (pages 196-205, immediately following)
(Complete Outline on p. 190)

- I. Christ Makes an Astounding Prediction
- II. The Apostles Ask Three Confused Questions
- III. Christ Answers These Questions Clearly

(I) GENERAL WARNINGS

Against False Alarms

(II) SPECIFIC PROPHECIES

- 1. About The End of The Jewish Nation
- 2. About The End of The Age

(III) ILLUSTRATIVE PARABLES

(About The Uncertainty of The Time;
and The Consequent Necessity of Being Always Ready)

- 1. A Parable About The End of The Jewish Nation
- 2. Many Parables About The End of The Age

(PROPHETIC DISCOURSE TO THE DISCIPLES)

Mt. 24, 25; Mk. 13; Lk. 21:5-36

PROPHECIES ABOUT THE DESTRUCTION OF JERUSALEM

AND THE COMING AGAIN OF JESUS

(1) The Apostles' Questions. § 182

Mt. 24:1-3; Mk. 13:1-4; Lk 21:5-7

Jesus Solemnly Predicts the Destruction of the Temple

Jesus and
His DisciplesAre Leaving 1 Jesus left the temple
the Temple and was going away,

1 And as he came out of the temple,

His Disci- when his disciples came
ples to point out to him
Speak of the buildings of the temple.
the Buildingsone of his disciples said to him, 5 And as some spoke of the temple,
"Look, Teacher,
how it was adorned
what wonderful stones with noble stones and offerings,
and what wonderful buildings!"Christ 2 But he answered them,
Astonishes "You see all these,
Them
In His Reply do you not?
Truly, I say to you,2 And Jesus said to him,
"Do you see these great
buildings?"he said,
6 "As for these things which you
see,They Go On there will not be left here
to the Mt. one stone upon another,
of Olives that will not be thrown down."
In Silencethere will not be left here
one stone upon another,
that will not be thrown down."the days will come when
there shall not be left here
one stone upon another
that will not be thrown down."

The Journey to the Mount of Olives (in astonished silence) Intervenes

The Disciples Ask Three* Questions

Then
As They 3 As he sat
Are Seated on the Mount of Olives,
on Olivet3 And as he sat
on the Mount of Olives
opposite the temple,The the disciples
Disciples came to him privately,
Question saying,
JesusPeter and James and John and Andrew
asked him privately,7 And they asked him,**
"Teacher,(1) When will
it be?
(2) What Will Be when will this be?
The Signs
Of the Destruction
Of Jerusalem?
(See Mark) →
(3) What Will Be And what will be the sign
The Signs of your coming
Of Christ's and of the close of the age?"
Coming?

4 "Tell us, **

when will this be?
And what will be the sign
when these things are all
to be accomplished?"when will this be?
And what will be the sign
when this
is about to take place?"Of The
Close
Of The
Age?

*See footnotes, pp.179,205,245.

**They confusedly asked three distinct questions, requiring three distinct answers. They were confused; Jesus was not. In studying this passage, constantly consult "special outline", footnote page 195, and the complete outline of the section on p.190.

a. GENERAL WARNINGS.*
[b. Specific Prophecies, §184, p.199, 200]
[c. Illustrative Parables, pp.201ff]

Against False Alarms.* § 183
[Contrast "About True Signs, § 184, pp.199, 200]
Mk. 13:5-13 Lk. 21:8-19

Mt. 24:4-14

In His Answer 4 And Jesus answered them,
Jesus Begins "Take heed
With Warnings that no one leads you astray.
Against False Alarms

(a) False 5 For many will come
Messiahs, in my name
(Are Not saying,
The Sign) 'I am the Christ,'

and they will lead many astray.

(b) Wars 6 " And you will hear
and Rumors of wars and rumors of wars;
of Wars, see that you are not alarmed;
(Are Not for this must take place,
The Sign) but the end is not yet.

(c) National 7 " For nation will rise
Upheavals, against nation,
(Are Not and kingdom against kingdom,
The Sign)

(d) Natures' and there will be famines
Disturbances and earthquakes
(Are Not in various places:
The Sign)

8 " all this is
but the beginning of the
sufferings.

(e) Persecutions,
(Are Not
The Sign)

By Jews,

By Gentiles,
And How They (Mt. 10:18, p.89)
Shall Meet Them.

The Disciples
Must Testify
(e.g. See Ac. 3, 4; 5:17-26)
And Preach
Everywhere
(Ac. 1:8).

.....

*See footnote on next page.

5 And Jesus began to say to them, 8 And he said,
"Take heed "Take heed
that no one leads you astray. that you are not led astray;

6 " Many will come " for many will come
in my name, in my name,
saying, saying,
'I am he!' (See Mk. 13:21, p.200) 'I am he!'

and
'The time is at hand!'

and they will lead many astray.

Do not go after them.

7 " And when you hear
of wars and rumors of wars,
do not be alarmed;
this must take place,
but the end is not yet.

9 " And when you hear
of wars and tumults,
do not be terrified;
for this must first take place,
but the end will not be at
once."

8 " For nation will rise
against nation,
and kingdom against kingdom;

10 Then he said to them,
" Nation will rise
against nation,
and kingdom against kingdom;

there will be earthquakes
in various places,
there will be famines;

11 there will be great
earthquakes,
and in various places
famines
and pestilences;
and there will be terrors
and great signs from heaven.

this is
but the beginning of the
sufferings.

9 " But
take heed to yourselves;

for they will deliver you up
to councils;
and you will be beaten
in synagogues;

12 " But before all this
they will lay their hands on you,
and persecute you,
delivering you up
to the synagogues
and prisons,

and you will stand
before governors and kings
for my sake,

and you will be brought
before kings and governors
for my name's sake.

to bear testimony before them.

13 This will be a time
for you to bear testimony.

10 " And the gospel
must first be preached
to all nations.

How To Meet
Persecution

Don't Worry beforehand,
Say What Is Given You,

The Holy Spirit
Will Help You.

Such Divine Warnings
Will Be
Irresistible

They Will Be
Betrayed
By Friends
and
Relatives

⁹Then they will deliver you
up to tribulation,

(Mt. 10:21-22, p. 89)

They Will Be
Hated
By All
Nations

and you will be hated
by all nations
for my name's sake.

Many Will
Fall
Away

¹⁰" And then many will fall away,^a
and betray one another,
and hate one another.

Many False
Teachers
Will Arise

¹¹" And many false prophets will arise
and lead many astray.

(Mt. 7:15-19, p. 65)

Many Will
Grow Cold

¹²" And because wickedness is multiplied,
most men's love will grow cold.

(The Two Essentials)

They Must Have
Fortitude
They Must
Preach

¹³" But he who endures to the end ¹³" But he who endures to the end ¹⁹" By your endurance
will be saved. will be saved. you will gain your lives.

the
Gospel
Everywhere

¹⁴" And this gospel of the kingdom
will be preached throughout the whole world,
as a testimony to all nations.

The End
Will Come
When
God Will

And then the end will come.*
(See Ac. 1:6-8, and also Mt. 24:35-36, §186, p. 201)

¹¹And when they bring you to trial
and deliver you up,

¹⁴" Settle it therefore in your minds,

do not
be anxious beforehand not to meditate beforehand
what you are to say; how to answer;
but say whatever is given you
in that hour,

(Cf. Lk. 12:11-12, p. 142)

¹⁵" for I will give a mouth and wisdom
which none of your adversaries
for it is not you who speak, will be able to withstand or.
but the Holy Spirit. contradict.

¹²" And brother will deliver
up brother to death,

¹⁶" You will be delivered up
even by parents

and the father his child,
and children will rise
against parents

and brothers and kinsmen
and friends,

and have them
put to death;

" and some of you
they will
put to death;

¹³" and you will be hated
by all
for my name's sake.

¹⁷" you will be hated
by all
for my name's sake.

¹⁸" But not a hair of your head
will perish.

^aOr stumble.

*So far, only General Warnings, Against False Alarms have been considered; and they apply, practically, to both
"The End of The Jewish Nation," and "The End of The Age."

Note how very different and how very specific His prophecies are from here on.

About The True Signs. § 184

Mt. 24:15-31; Mk. 13:14-27; Lk. 21:20-28

(a) Prophecies Concerning The Destruction of Jerusalem

Mt. 24: 15-22

Mk. 13:14-20

Lk. 21: 20-24

Specific
Prophecies:

15" So when
(1) Concern- you see the desolating sacrilege
ing the Des- spoken of by the prophet Daniel,
truction of (Dan. 9:27; 11:31; 12:11)
Jerusalem standing in the holy place
and the Jew- (let the reader understand),
ish Nation
(a) The Sure
Sign,

(b) Precip- 16 then let those who are
itate Flight in Judea
the Only flee to the mountains;
Safety

Any Delay

for any 17 let him who is on the housetop
Reason not go down
Will Be

Disastrous, to take
what is in his house;
18 and let him who is
in the field
not turn back
to take his mantle.

(c) Hindrances
to

Fleeing, 19" And alas for those
who are with child
and for those who give suck
in those days!

Prayer 20 Pray that your flight
to Escape, may not be in winter
or on a sabbath.

(d) The Un- 21" For then
precedent- there will be great tribulation,
ed Great- such as has not been
ness of from the beginning of the world
the Distress,

(Consult until now,
Josephus' no, and never will be.

History of the

Destruction 22" And if those days
of Jerusa- had not been shortened,
lem) no human being would be saved;
but for the sake of the elect

those days will be shortened.

(e) The
Completeness
of the Desolation
Some Killed,
The Rest Led Captive,**

(f) The Duration of
Jewish Humiliation,

14" But
when you see the desolating
sacrilege
set up where it ought not to be
(let the reader understand),

then let those who are
in Judea
flee to the mountains;

15 let him who is on the housetop
not go down,
nor enter his house,
to take anything away;

16 and let him who is
in the field
not turn back
to take his mantle.

17" And alas for those
who are with child
and for those who give suck
in those days!

18 Pray that
it may not happen in winter.

19" For in those days
there will be such tribulation
as has not been
from the beginning of the creation
which God created
until now,
and never will be.

20" And if the Lord
had not shortened the days,
no human being would be saved;
but for the sake of the elect,
whom he chose,
he shortened the days.

Lk.

24" They will fall by the edge of the sword,
and be led captive among all nations;

and Jerusalem will be trodden down by the Gentiles,
until* (See Ac. 1:7)
the times of the Gentiles are fulfilled."

20" But
when you see Jerusalem surrounded
by armies,
then know
that its desolation has come near.
21 Then let those who are
in Judea
flee to the mountains,
and let those who are
inside the city depart,

and let not those who are
out in the country
enter it;
22" for these are days of
vengeance,
to fulfill all that is written.

23" Alas for those
who are with child
and for those who give suck
in those days!

shall be upon the earth
and wrath upon this people.

*This "until" is perhaps the longest word in the New Testament; it covers all the time from A.D. 70, when Jerusalem and the Jewish nation were destroyed until now; and how much longer "it is not for us to know" (Ac. 1:7)

**Christians, however, history tells us, did escape, by heeding Jesus' warnings.

(b) Prophecies Concerning The Coming Again of Christ
False Alarm

Mt.
(2) Specific 23" Then
Prophecies if any one says to you,
Concerning 'Lo, here is the Christ!'
the Coming or
of Christ 'There he is!'
do not believe it.

a. Warning 24" For false Christs
Against and false prophets
False Alarms will arise
(a) Great and show great signs and wonders,
Signs so as to lead astray,
if possible, even the elect.

(b) Urgent 25" Lo, I have told you beforehand.
Pleas

26 " So, if they say to you,
All Must Be 'Lo, he is in the wilderness,'
Disregarded do not go out;
if they say
'Lo, he is in the inner rooms,'
do not believe it.

b. The 27" For as the lightning comes from the east
True Signs and shines as far as the west, (Lk. 17:24)
Will Be so will be the coming of the Son of man.
Unmistakeable

Where 28" Wherever the body is, there the eagles^a (Lk. 17:37, p. 166)
Corruption Is will be gathered together. The True signs

Judgment 29" Immediately after
Will Fall the tribulation of those days
There Will Be the sun will be darkened,
Signs in and the moon
Heaven will not give its light,
and the stars
will fall from heaven,

and
Signs upon
Earth

Nature's
Powers
Will Be
Shaken

24" But in those days,
after that tribulation,
the sun will be darkened,
and the moon
will not give its light,
and the stars
will be falling from heaven,

Lk.

25" And there will be signs

in sun
and moon

and stars,

and upon the earth
distress of nations
in perplexity
at the roaring of the sea and the waves,

26" men fainting with fear
and with foreboding
of what is coming on the world;
for the powers of the heavens
will be shaken.

and the powers of the heavens and the powers in the heavens
will be shaken; will be shaken.

Then Will Be

The Coming
of Christ
" in Glory"

30" then will appear
the sign of the Son of man in heaven,
and then all the tribes of the earth will mourn, *~ All*

The Coming Itself

On The
Clouds

" and they will see
the Son of man
coming on the clouds of heaven
with power and great glory,

26" And then they will see
the Son of man
coming in clouds
with great power and glory.

27" And then they will see
the Son of man
coming in a cloud
with power and great glory.

With

The Angels

As His

Reapers

Of The Whole

Earth

31" And he will send out his angels
with a loud trumpet call,
and they will gather his elect
from the four winds,
from one end of heaven
to the other.

Mk.
27" And then he will
send out the angels,
and gather his elect
from the four winds,
from the ends of the earth (Rev. 14:17-20)
to the ends of heaven.

(Mt. 13:36-43, p. 78)

Lk.

The

Christian's

Triumphant Hopes

28" Now when these things begin to take place,
look up and raise your heads,
because your redemption is drawing near."

^aor vultures.

Mt. 24:1-51; Mk. 13:1-37; Lk. 21:5-36 About the Uncertainty of the Time,

And the Consequent Necessity of Being Always Ready

Mt. 24:32-46; Mk. 13:28-37; Lk. 21:29-36

(a) A Parable Concerning The Destruction of Jerusalem
and the End of The Jewish Nation. § 185

Mt. 24: 32-34

Mk. 13: 28-30

Lk. 21:29-32.

The Parable
of the
Fig Tree

32" From the fig tree

28" From the fig tree

learn its lesson:

learn its lesson:

as soon as its branch
becomes tender
and puts forth its leaves,as soon as its branch
becomes tender
and puts forth its leaves,you know
that summer is near.you know
that summer is near.33" So also,
when you see all these things29" So also,
when you see these things
taking place,The Coming
of the*
Kingdom
of Godyou know
that he* (See Lk.
is near,
at the very gates.you know
that he* (See Lk.
is near,
at the very gates.To Be
Fulfilled
in That
Generation34" Truly, I say to you,
this generation.
will not pass away [place
till all these things take
**30" Truly, I say to you
this generation
will not pass away,
before all these things take place.
**29 And he told them
a parable:"Look at the fig tree,
and all the trees;

30 as soon as they come out in leaf,

you see for yourselves
and know
that the summer is already near.31" So also,
when you see these things
taking place,
you know
that the kingdom* of God
is near.32" Truly, I say to you,
this generation (Cf. Mk. 9:1, p. 109)
will not pass away
till all has taken place.(b) Parables Concerning The End of The Age,and The Coming Again of Christ. (Mt. 24:35-25:46; Mk. 13:31-37; Lk. 21:33-36)a¹ General Statement. § 186

Mt. 24:35-36

Mk. 13:31-32

Lk. 21:33

(a) The
Certainty
of the
Event35" Heaven and earth **
will pass away,
but my words
will not pass away.31" Heaven and earth **
will pass away,
but my words
will not pass away.33" Heaven and earth **
will pass away, (See Mt. 5:18)
but my words
will not pass away."(b) The
Time
Absolutely
Unknown
(See Ac. 1:7)36" But of that day and hour
no one knows,
not even the angels of heaven,
nor the Son,
but the Father only."32" But of that day or that hour
no one knows,
not even the angels in heaven, (Ac. 1:6-8)
nor the Son,
but only the Father."**Note very
carefully that
verses 35 andb¹ The Parable of the Days of Noah, or
Life Going On As Usual. § 187

36 of Mat- Mt. 24:37-42

Mk. 13:33

Lk. 21:34-36

then change
the subject
from "The
End of the
Jewish
Nation", to
"The End
of Heaven
and Earth."37" As were the days of Noah,
so will be the coming of the Son of man. (Cf. Lk. 17:25-37)38 For as in those days before the flood
they were eating and drinking, marrying and giving in marriage,
until the day when Noah entered the Ark.38 For as in those days before the flood
they were eating and drinking, marrying and giving in marriage,
until the day when Noah entered the Ark.
39 And they did not know until the flood came and swept them all away,
so will be the coming of the Son of man.

39 And they did not know until the flood came and swept them all away,

so will be the coming of the Son of man.

40 "Then two men will be in the field;

one is taken and one is left.

Note also

41 Two women will be grinding at the mill;

how emphatic

one is taken and one is left."

tically

verses 34

and 36 of Mt.

are contrasted

with each other

*Should be translated, "it"; the kingdom of God is not properly alluded to as "he", but it. See Luke's specific statement (Lk. 21:31-32); also the next verse in Matthew's and Mark's accounts. Here it is exceptionally important to study the analytic outline of this whole section; (page 195) note especially the three main divisions:

a. General WARNINGS against False Alarms.

b. Specific PROPHECIES About the True Signs.

c. Illustrative PARABLES About the Uncertainty of the Times, and watching.

How Always
to Be Ready
Take Heed,
Watch, and
Pray.

Mk.
33" Take heed,

Lk.
34" But take heed to yourselves
lest your hearts be weighed down
with dissipation and drunkenness
and cares of this life,
and that day come upon you suddenly like a snare;
35for it will come upon all
who dwell upon the face of the whole earth.

Mt.

42" Watch therefore,
for you do not know on what day
your Lord is coming."

watch and pray;^a
for you do not know
when the time will come."

36" But
watch at all times,

praying that you may have strength
to escape all these things that will take place,
and to stand before the Son of man."

c¹ The Parable of the Householder on a Journey, or
Always Watching, because We Can't Know When. § 188
Mk. 13:34-37

The
Parable

34" It is like a man going on a journey,
when he leaves home and puts his servants in charge,
each with his work,
and commands the doorkeeper to be on the watch.

Its
Application
The Time Is
Uncertain

35" Watch therefore-- (Cf. Mt. v. 42 above and 43 below)
for you do not know when the master of the house will come,
in the evening, or at midnight, or at cockcrow, or in the morning--
36lest he come suddenly and find you asleep.

Therefore It
Is Necessary
for Everyone
To Watch

37" And what I say to you I say to all:
Watch."

d¹ The Parable of the Thief, or
the Unexpectedness of the Time. § 189
Mt. 24:43-44

The
Parable.
Be Always
Ready, for
The Time
Will Be
Unexpected

43" But know this,
that if the householder had known in what part of the night the thief was coming,
he would have watched and would not have let his house be broken into.

44" Therefore you also must be ready;
for the Son of man is coming at an hour you do not expect."

e¹ The Parable of the Wise and the Evil Servants, or
Faithfulness is the Essential Virtue. § 190
Mt. 24:45-51

Responsibili-
ties Assigned

45" Who then is the faithful and wise servant,
whom his master has set over his household,
to give them their food at the proper time? (Lk. 12:35-38, p. 144)

The Reward
of the Good
Servant

46" Blessed is that servant whom his master when he comes
shall find so doing.
47Truly, I say to you, he will set him over all his possessions.

The Punish-
ment
of the
Evil
Servant

48" But if that wicked servant says to himself, (Lk. 12:45-46, p. 144)
'My master is delayed',
49and begins to beat his fellow servants,
and eats and drinks with the drunken,

50the master of that servant will come on a day when he does not expect him
and at an hour he does not know, (See Mk. v. 35 above)

51and he will punish^b him and put him with the hypocrites;
there men will weep and gnash their teeth."

^aSome ancient authorities omit and pray
^bor cut him in pieces.

PAE-TRIBULATION
PRIMIL

FOR S.
with S.
TRIBUTION/THOUSAND

ET. WHITE
1. JUDG

f¹ The Parable of the Ten Virgins, or
The Grace of God Is Necessary in Order that We May be Faithful. § 191
Mt. 25:1-13

<i>An Illustration of The Kingdom Foolish and Wise Bridesmaids</i>	1" Then the kingdom of heaven shall be compared to ten maidens, who took their lamps, and went to meet the bridegroom. ^a
	2" Five of them were foolish, and five were wise.
	3" For when the foolish took their lamps they took no oil with them; * 4" but the wise took flasks of oil with their lamps.
<i>Meet Unexpected Delay</i>	5" As the bridegroom was delayed, they all slumbered and slept.
<i>The Wedding Procession</i>	6" But at midnight there was a cry, 'Behold, the bridegroom! Come out to meet him.'
<i>Arouses Excitement and Dismay and Hurried Efforts;</i>	7" Then all those maidens rose and trimmed their lamps. 8" And the foolish said to the wise, 'Give us some of your oil, for our lamps are going out.'
	9" But the wise replied, 'Perhaps there will not be enough for us and for you; go rather to the dealers and buy for yourselves.'
<i>But Careless Neglect Brings Disappointment.</i>	10" And while they went to buy, the bridegroom came; and those who were ready went in with him to the marriage feast; and the door was shut.
<i>Frantic Pleas Are Rejected.</i>	11" Afterward the other maidens came also, saying, 'Lord, Lord, open to us.' 12" But he replied, 'Truly, I say to you, I do not know you.'
<i>The Meaning of The Parable Faithful Watching Is Necessary</i>	13" Watch therefore, for you know neither the day nor the hour."

g¹ The Parable of the Talents, or
God Assigns Work According to Each One's Abilities § 192 [Contrast § 159]
But These Abilities Must Be Diligently Used.
Mt. 25:14-30

<i>A Lord Assigns Work to His Servants</i>	14" For it will be as when a man going on a journey, called his servants and entrusted to them his property.
	15" To one he gave five talents, ^b to another two, to another one, to each according to his ability.
<i>He Goes Away;</i>	" Then he went away.
<i>The Servants Get Busy</i>	16" He who had received the five talents went at once and traded with them; ** and he made five talents more.
	17" So too, he who had the two talents made two talents more.
<i>All But One</i>	18" But he who had received the one talent, went and dug in the ground and hid his master's money.
<i>The Lord Returns</i>	19" Now after a long time the master of those servants came and settled accounts with them.
<i>His Faithful Servants Report to Him and Are Rewarded</i>	20" And he who had received the five talents ^b came forward, bringing five talents more, saying, 'Master, you delivered to me five talents; ^b here I have made five talents more.'

^aSome ancient authorities add and the bride. ^bSee note on Mt. 18:24. A talent equals about \$1,000.

*The "foolish virgins" were not prepared to wait long enough. (See Lk. 18:8)

**Contrast v.16 and Lk. 19:13b, f. 174, "trade herewith.

21" His master said to him,
'Well done, good and faithful servant;
you have been faithful over a little, I will set you over much;
enter into the joy of your master.'

22" And he also who had the two talents came forward saying,
'Master, you delivered to me two talents;
here I have gained two talents more.'

23" His master said to him,
'Well done, good and faithful servant;
you have been faithful over a little, I will set you over much;
enter into the joy of your master.'

An
Unfaithful
Servant
Reports

24" He also who had received the one talent came forward, saying,
'Master, I knew you to be a hard man,
reaping where you did not sow, and gathering where you did not winnow;
25so I was afraid,
and I went and hid your talent in the ground. (cf. Lk. 19:21, p. 175)
Here you have what is yours.'

He
Is Judged

26" But his master answered him,
'You wicked and slothful servant!
You knew that I reap where I have not sowed and gather where I have not winnowed?
27Then you ought to have invested my money with the bankers,
and at my coming I should have received what was my own with interest.
28So take the talent from him,
and give it to him who has the ten talents.

He
Is Punished.

29'For to every one who has will more be given, and he will have abundance;
but from him who has not, even what he has will be taken away.

30'And cast the worthless servant into the outer darkness;
there men will weep and gnash their teeth.'"

h¹ The Parable of the Sheep and the Goats, or
The Work Assigned to Each One of Us Is Every Day Duties. § 193
Mt. 25:31-46

An Illustration
of Judgment

31" When the Son of man comes in his glory, (cf. Lk. 9:26, p. 109)
and all the angels with him,
then he will sit on his glorious throne.

32" Before him will be gathered all the nations,

The Separation

and he will separate them one from another
as a shepherd separates the sheep from the goats,
33and he will place the sheep at his right hand, but the goats at the left.

The Sentence:
The Reward
to Those
on the Right

34" Then the King will say to those at his right hand,
'Come, O blessed of my Father,
inherit the kingdom prepared for you from the foundation of the world;
35for I was hungry and you gave me food,
I was thirsty and you gave me drink,
I was a stranger and you welcomed me,
36I was naked and you clothed me,
I was sick and you visited me,
I was in prison and you came to me.'

Their Reply

37" Then the righteous will answer him,
'Lord, when did we see thee hungry and feed thee?
or thirsty and give thee drink?
38And when did we see thee a stranger and welcome thee?
or naked and clothe thee?
39And when did we see thee sick or in prison and visit thee?'

The King's
Answer

40" And the King will answer them, (v. 45; cf. Mt. 10:42, p. 90)
'Truly, I say to you,
as you did it to one of the least of these my brethren, you did it to me.'

The Fate
of Those
on the Left

41" Then he will say to those at his left hand,
'Depart from me, you cursed,
into the eternal fire prepared for the devil and his angels;

⁴²'for I was hungry and you gave me no food,
I was thirsty and you gave me no drink,
⁴³I was a stranger and you did not welcome me,
naked and you did not clothe me,
sick and in prison and you did not visit me.'

Their Reply

⁴⁴" Then they also will answer,
'Lord, when did we see thee hungry or thirsty
or a stranger or naked or sick or in prison,
and did not minister to thee?'

*The King's
Answer*

⁴⁵" Then he will answer them,.
'Truly, I say to you,
as you did it not to one of the least of these, you did it not to me.' (v.40)

*The Final
Destiny
of Each.*

⁴⁶" And they will go away into eternal punishment,
but the righteous into eternal life."

3. General Statements By The Gospels

Concerning This Juncture of Events. § 193½

(1) About the Movements of Jesus During this Week

Lk. 21:37-38

*In the Temple
By Day,
On Olivet
By Night*

³⁷And every day he was teaching in the temple,
but at night he went out and lodged on the mount called Olivet.
³⁸And early in the morning
all the people came to him in the temple to hear him.

(Cf. Mk. 11:19: Mt. 21:17)

(2) About The Approaching Passover

Mt. 26:1-2

Mk. 14:1

Lk. 22:1

*Late On
Tuesday*

[¹ It was now
two days before*
the Passover and
the feast of Unleavened Bread.]

[¹ Now the feast of Unleavened Bread
drew near,
which is called the Passover.]

*On Leaving
Olivet
Jesus Predicts
His Arrest
and Crucifixion
on the
Approaching
Passover*

¹When Jesus had finished these
sayings, (Ch. 25)
he said to his disciples,
² "You know that after two days*
the Passover is coming
and the Son of man will be
delivered up to be crucified."

(3) About the Love of Jesus for His Own

Ever Since He Knew His Hour Had Come

and That He Must Leave Them. (See §§ 103, 106, 155)

Jn. 13:1

*Jesus' love
for His own
grows steadily
in intensity
as He sees the
end approaching.*

¹Now before the feast of the Passover,
when Jesus knew that his hour had come
to depart out of this world to the Father,
having loved his own who were in the world,
he loved them to the end. [i.e. 'to the limit']

*i.e., as we should say, "day after tomorrow". This then was Tuesday P.M. and so this passage combined with Mk. 15:42 (Where see footnote, p. 245) definitely fixes the day of Crucifixion.

We have no record of what happened on Wednesday; however, it is not hard to guess that the Jewish rulers were completing their plots to arrest and kill him; and that Jesus on His part was preparing His disciples for the events which He here speaks of as sure to follow.

Judas also arranged for the betrayal. (§§ 194, 195, p. 207).

(In Detailed Outline)

(I) THE PREPARATIONS FOR HIS DEATH § 194-206, pp. 207-222

1. BY THE JEWS. -- PLOTTING WITH JUDAS -- MALICE TO THE LIMIT p.207 (Wednesday night)

- (1) The Conspiracy of the Rulers (Mt. 26:3-5; Mk. 14:1-2; Lk. 22:1-2) § 194
- (2) The Treason of Judas (Lk. 22:3) § 195
- (3) The Changed Plans (Mt. 26:14-16; Mk. 14:10-11; Lk. 22:4-6) § 195

2. BY JESUS. -- WORSHIPPING WITH THE TWELVE -- "LOVE TO THE UTTERMOST" pp.208-223 (Thursday)

- (1) The Passover Prepared (Mt. 26:17-19; Mk. 14:12-16; Lk. 22:7-13) § 196 p.208
- (2) The Passover Transformed (Mt. 26:20-29; Mk. 14:17-25; Lk. 22:14-30; Jn. 13:1-32) p.209-212
- a. The Opening Prayers § 197
- b. The Foot Washing § 198
- c. The Supper § 199
- d. The Eucharist § 200

(3) The Farewell Discourses p.213-219

- a. The Introduction § 201
- b. The First Discourse - Concerning His Going Away and the Coming of Another Helper to Take His Place (Jn. 14:1-31; Mt. 26:31-35; Mk. 14:17-31; Lk. 22:31-38) § 202
- c. The Second Discourse - Concerning the Unity of All True Believers (in Spite of His Going Away), in the Holy Spirit, With Him and with the Father (Jn. 15:1-16:3) § 203
- d. The Third Discourse - Concerning His Going Away, Again (Jn. 16:4-33) § 204

- (4) The Intercessory Prayer (Jn. 17) § 205 pp.220-221
- (5) The Prayer in Gethsemane (Mt. 26:30,36-46; Mk. 14:26,32-42; Lk. 22:39-46; Jn. 18:1) § 206 pp.221-222

(II) EVENTS LEADING TO HIS DEATH. pp. 223-

1. THE PREPARATIONS BY THE JEWS
"MALICE TO THE UTTERMOST"

(1) The Secret Plot of Jewish Officials Against Jesus. § 194 (WEDNESDAY P.M.)*

Mt. 26:3-5	Mk. 14:1-2	Lk. 22:1-2	Cf. Jn. 13:1
<p><i>The Time Exactly.</i> [When Jesus had finished these sayings, He said to his disciples, "You know that after two days The Passover is coming, and the Son of Man will be delivered up to be crucified."] (Ch.26:20)</p> <p><i>The Jewish Rulers Assemble,</i> ³Then the chief priests and the elders of the people gathered in the palace of the high priest, who was called Caia-phas,</p> <p><i>To Plot the Death of Jesus;</i> ⁴and took counsel together in order to arrest Jesus by stealth and kill him.</p> <p><i>They Agree To Defer Action,</i> ⁵But they said, "Not during the feast, lest there be a tumult among the people." * (See § 161, page 176)</p>	<p>¹It was now* two days before** the Passover and the feast of Unleavened Bread.</p> <p>And the chief priests and the scribes</p> <p>were seeking how to arrest him by stealth, and kill him;</p> <p>²for they said, "Not during the feast, lest there be a tumult of the people." (For vs.6-13 see page 176) *</p>	<p>¹Now the feast of Unleavened Bread drew near which is called the Passover.</p> <p>²And the chief priests and the scribes</p> <p>were seeking how to put him to death;</p> <p>for they feared the people.</p>	
(2) The Conspiracy With Judas. § 195 (WEDNESDAY NIGHT)* Their Plans are Changed			

Mt. 26:14-16	Mk. 14:10-11	Lk. 22:3-6
<p><i>Then Satan Takes Possession of Judas;</i> ¹⁴Then one of the twelve, who was called Judas Iscariot,</p> <p><i>He Seeks Out The Top Officials;</i> went to the chief priests in order to betray him to them.</p> <p><i>He Plots With Them,</i> ¹⁵and said, "What will you give me if I deliver him to you?"</p> <p><i>They Bribe Him,</i> when they heard it they were glad, and promised to give him money.</p> <p><i>He Agrees, They Pay Him;</i> And they paid him thirty pieces of silver.</p> <p><i>He Keeps Seeking Opportunity.</i> ¹⁶And from that moment <u>he sought*** an opportunity to betray him.</u></p>	<p>¹⁰Then Judas Iscariot, who was one of the twelve,</p> <p>went to the chief priests in order to betray him to them.</p> <p>¹¹And when they heard it they were glad, and promised to give him money.</p> <p>And he sought*** an opportunity to betray him.</p>	<p>³Then Satan entered into Judas called Iscariot, who was of the number of the twelve.</p> <p>⁴He went away and conferred with the chief priests and captains how he might betray him to them.</p> <p>⁵And they were glad, and engaged to give him money.</p> <p>⁶So he agreed,</p> <p>and sought*** an opportunity to betray him to them in the absence of the multitude.</p>

*See § 193½ on preceding page. For Mt.26:6-13 and Mk.14:3-9 see § 161, page 176. The historical order of Luke and John are here followed, rather than the logical arrangements of Matthew and Mark.

**i.e. as we should say, "day after tomorrow." Cf. footnotes on pages 179, 203, 245.

***Or kept seeking.

2. PREPARATIONS BY JESUS, or
" LOVE TO THE UTMOST "

(1) The Passover Prepared. § 196

(Thursday Forenoon)

Mt. 26:17-19

Mk. 14:12-16

Lk. 22:7-13

The Day Comes To Kill The Passover Lamb
 Jesus tells Peter and John To Prepare The Passover.
 saying,
 They Ask "Where will you have us
 Where? prepare for you
 to eat the passover?"

He Tells Them How to Find The Place
 18He said,
 "Go into the city

to such a one,

And What To Say to the Householder
 and say to him,
 'The Teacher says,
 My time is at hand;
 I will keep the passover
 at your house

And What Response To Expect.
 with my disciples.' "

What They Are To Do Then.

They Go and 19And the disciples did
 as Jesus had directed them,

Find Things As He Had Said

(Thursday Afternoon)

They Prepare the Supper.
and they prepared the passover.

12And on the first day
 of Unleavened Bread,
 when they sacrificed
 the passover lamb,

(v.13)

his disciples said to him,
 "Where will you have us
 go and prepare for you
 to eat the passover?"

13And he sent two of his disciples, (v.8)
 and said to them,
 "Go into the city,

and a man
carrying a jar of water
will meet you;
follow him,

14and
 wherever he enters,
 say to the householder,
 'The Teacher says,

Where is my guest room,
 where I am to eat the passover

with my disciples?"

15" And he will show you
 a large upper room
 furnished and ready;
 there prepare for us."

16And the disciples set out,
 and went to the city,

and found it as
 he had told them;

and they prepared the passover, and they prepared the passover.*

7Then came the day
 of Unleavened Bread,
 on which (Exodus 12:6-8)
 the passover lamb
 had to be sacrificed.

8So Jesus^a sent Peter and John,
 saying,
 "Go and prepare
 the passover for us,
 that we may eat it."

9They said to him,
 "Where will you have us
 prepare it?"

10He said to them,
 "Behold, when you have entered
 the city

a man
 carrying a jar of water
 will meet you;
 follow him

into the house
 which he enters,
 11and tell the householder,
 'The Teacher says to you,

Where is the guest room,
 where I am to eat the passover

with my disciples?"

12And he will show you
 a large upper room
 furnished;
 there make ready."

13And they went,

and found it as
 he had told them;

^aGreek HE. *According to Jewish traditional regulations, they went and got the selected lamb, took it to the temple to pour out its blood at the brazen altar; then took it to the place Jesus directed.

(2) The Passover Transformed. § 197

Mt. 26:20-29
(Thursday evening. See
footnotes, pp. 179,205,245)

Mk. 14:17-25

Lk. 22:14-30

A. Introduction

At Even ²⁰When it was evening,
They Come

To The he sat at table
Passover, with the twelve disciples.*

¹⁷And when it was evening
he came with the twelve.

¹⁴And when the hour came,

he sat at table,
and the apostles with him.

a. The Opening Prayers*

The First
Blessing *
For
The Day

Lk.
¹⁵And he said to them,
"I have earnestly desired
to eat this passover with you
before I suffer;
¹⁶for I tell you
I shall never eat it again^b
until it is fulfilled in the kingdom of God."

The Second
Blessing *
For The Food

¹⁷And he took a cup,*
and when he had given thanks he said,
"Take this, and divide it among yourselves;

Jesus Interprets
The Passover,
(cf. v. 28-30)

¹⁸for I tell you that from now on
I shall not drink of the fruit of the vine
until the kingdom of God comes."

[For verses 19-20 see § 200 and footnote; for verses 21-23 see § 199]

b. The Contention Among the Disciples**

Ambition (§ 108 ,p.114;
Rebuked** § 156 ,p.172)

Lk.
²⁴A dispute also arose among them,
which of them was to be regarded as the greatest.

Wrong
Ideals
of Greatness

²⁵And he said to them,
"The kings of the Gentiles exercise lordship over them;
and those in authority over them are called benefactors.

The True Secret
of Greatness

²⁶"But not so with you;
rather let the greatest among you become as the youngest,
and the leader as one who serves.

Christ Is
The True Example

²⁷"For which is the greater,
one who sits at table, or one who serves?
Is it not the one who sits at table?

"But I am among you as one who serves.

The True (Cf.Mt.19:28,p.170)
Greatness
The Apostles
Shall Achieve

²⁸"You are those who have continued with me in my trials;
²⁹as my Father appointed a kingdom for me,
so do I appoint for you
³⁰that you may eat and drink at my table in my kingdom,
and sit on thrones judging the twelve tribes of Israel.

B. The Foot Washing*** § 198

Jn. 13:1-17

(a) Introductory Notes by the Author

(1) As The Coming
of The Passover
Forewarns Jesus
of His Death,
His Love Intensifies.

[¹Now before the feast of the Passover,
when Jesus knew that his hour had come
to depart out of this world to the Father,
having loved his own who were in the world,
he loved them to the end.]****

[See p.205,
§ 193A]

*Many authorities omit disciples. ^bSome ancient authorities omit again.

*According to Edersheim (the Great Jewish-Christian Commentator) the Passover, in the time of Christ, was opened with a two-fold blessing (one for the day, and one for the food), accompanied by the passing of a first cup. **According to Oriental custom this strife about rank and place of honor at table would occur when they took their places round the table. So as soon as the opening blessings were said, Jesus rebukes such a spirit. ***The Passover as kept by the Jews in the time of Jesus had a hand-washing, near the beginning, by the leader; and another, later, by all (See Edersheim: "Life and Times of Jesus the Messiah"). Jesus combines the two and transforms The Ceremony into a foot-washing.

****Or to the uttermost.

(2) During The
Passover Itself
(While Judas
Meditates Betrayal)

2And during supper,
when the devil had already put it into the heart of Judas Iscariot,
Simon's son, to betray him, (Lk.22:3,p.207)

a. Jesus Is Thinking
of His Own
Divine Power,
His Divine Origin,
and Divine Destiny,
(b) The Ceremony

3Jesus,
knowing that the Father had given all things into his hands,
and that he had come from God (Jn.16:28,p.219;17:11)
and was going to God,

b. Then Jesus
gives Expression
of His Thoughts,
Sacramentally

4rose from supper,
laid aside his garments,
and girded himself with a towel.

He Begins to Wash
the Disciples' Feet

5Then he poured water into a basin,
and began to wash the disciples' feet,
and to wipe them with the towel with which he was girded.

(c) The Explanation to Peter In the Midst of The Service

6He came to Simon Peter;

Peter Raises
Strenuous Objection

and Peter said to him,
"Lord, do you wash my feet?"

Jesus Prefers to
Explain later

7Jesus answered him,
"What I am doing you do not know now,
but afterward you will understand."

Peter Refuses
Emphatically.

8Peter said to him,
"You shall never wash my feet."

Cleansing
Necessary to
Fellowship.

Jesus answered him,
"If I do not wash you, you have no part in me."

Jesus Persuades Him
and Explains Further.

9Simon Peter said to him,
"Lord, not my feet only but also my hands and my head!"

It is a Symbol
of Continuous
Cleansing, or
Sanctification.

10Jesus said to him,
"He who has bathed does not need to wash, except for his feet,^a
but he is clean all over;
and you are clean,
but not all of you."

The One Who
Was Not Clean

11For he knew who was to betray him;
that was why he said,
"You are not all clean."

(d) The Explanation Afterwards

12When he had washed their feet,
and taken his garments,
and resumed his place,
he said to them,
"Do you know what I have done to you?"

It Is Also
a Symbol
of
Love and of
Service.

13" You call me Teacher and Lord;
and you are right, for so I am.

14" If I then, your Lord and Teacher, have washed your feet,
you also ought to wash one another's feet.

15For I have given you an example,
that you also should do as I have done to you. [See Lk.22:24-26,27-30]

It Is Also
a Symbol
of Humility
and Obedience.

16Truly, truly, I say to you,
a servant^b is not greater than his master; (16:20)
nor is he who is sent greater than he who sent him.
17If you know these things, blessed are you if you do them."

^aSome ancient authorities omit except for his feet. ^bor slave.

SYMBOLIZING THE THOUGHT OF
BEING A SERVANT ONTO OTHERS
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		c. The Supper. § 199			
Mt. 26:21-25		Mk. 14:18-21	Lk. 22:21-23	Jn. 13:18-30	
Then, as They Eat The Supper, The Soul of Jesus Is Stirred	Jn. 18" I am not speaking of you all; I know whom I have chosen; it is that the scripture may be fulfilled, 'He who ate my bread has lifted his heel against me.' [Ps.41:9] 19" I tell you this now, before it takes place, that when it does take place you may believe that I am he. 20" Truly, truly, I say to you, he who receives any one whom I send receives me; and he who receives me receives him who sent me."				
Then He Makes	Mt. 21And as they were eating,	Mk. 18And as they were at table eating,		Jn. 21When Jesus had thus spoken, he was troubled in spirit, and testified,	
A Startling Announcement	he said,	Jesus said,	Lk. 21" But behold the hand of him who betrays me is with me on the table."		
One of Them Will Betray Him	" Truly, I say to you, one of you will betray me." (Cf. v. 24)	" Truly, I say to you, one of you will betray me, one who is eating with me." (Cf. v. 21)	Lk. 22" For the Son of man goes as it has been determined; but woe to that man by whom he is betrayed!"		" Truly, truly, I say to you, one of you will betray me."
They Are Greatly Moved by Sorrow And They Question Who It Is	22And they were very sorrowful,	19They began to be sorrowful	Lk. 23And they began to question one another, which of them it was that would do this.	Jn. 22The disciples looked at one another, uncertain of whom he spoke.	
Then Each One Asks	Mt. and began to say to him one after another, " Is it I, Lord?"	Mk. and to say to him one after another, " Is it I?"			
" Is It I?" Jesus Re- plies	23He answered, [hand	20He said to them, " It is one of the twelve, one who is dipping bread in the same dish with me.			
(a)" It is One of the Twelve"	" He who has dipped his in the dish with me, will betray me.				
(b)"One dipping in the same dish"	24" The Son of man goes, as it is written of him, but woe to that man by whom the Son of man is betrayed! It would have been better for that man if he had not been born."	Mk. 21" For the Son of man goes as it is written of him, but woe to that man by whom the Son of man is betrayed! It would have been better for that man if he had not been born."			
(c)The awfulness of the Deed					
(d)Peter Appeals Through John		Jn. 23One of his disciples, whom Jesus loved, was lying close to the breast of Jesus; 24so Simon Peter beckoned to him and said, " Tell us who it is of whom he speaks."			
John Asks Jesus		25So lying thus, close to the breast of Jesus, he said to him, " Lord, who is it?"			
(e)Jesus Answers Enigmatically *		26Jesus answered, " It is he to whom I shall give this morsel when I have dipped it."			

*If it is asked, "Why all these mysterious references to Judas' treachery?" It is enough to reply, "Consider what would have happened to Judas if the rest of those stalwart men had known. Two of them carried daggers in their belts" (Lk. 22:38, p. 214). Jesus spoke so that Judas alone would understand and repent; --but in vain.

He Gives
the Sop
to Judas

Mt.

(f) Judas Asks. ²⁵Judas, who betrayed him, said,
"Is it I?"
He said to him,
"You have said so."

(g) Judas, Having
Resisted Every Appeal,
Even This Last One,
Is Possessed by Satan;
and Is Sternly Dismissed
by Jesus.
The Others
Do Not
Understand.

(h) Judas
Goes Out.

^{Jn.}
So when he had dipped the morsel,
he gave it to Judas, the son of Simon Iscariot.

²⁷Then after the morsel,
Satan entered into him.

Jesus said to him,
"What you are going to do, do quickly."

²⁸Now no one at the table knew why he said this to him.
²⁹Some thought that,
because Judas had the money box,
Jesus was telling him,
"Buy what we need for the feast";
or, that he should give something to the poor.

³⁰So, after receiving the morsel,
he immediately went out;
and it was night.

D. The Eucharist. § 200

Mt. 26:26-29

Mk. 14:22-25

Lk. 22:19-20

Jn. 13:31-32

Introductory
Thoughts About
His Glorification:
Through Death,
(a) It is Already an
Accomplished Fact
in Spiritual Reality

(b) It Will Become
Manifest soon,
The Bread
Is Blessed
and Broken
and Given
to Them

Its
Significance

²⁶Now as they were eating,
Jesus took bread,
and blessed,
and broke it,
and gave it to the disciples
and said,
"Take, eat;
this is my body."

^{Mk.}
²²And as they were eating,
he took bread,
and blessed,
and broke it,
and gave it to them,
and said,
"Take;
this is my body."

^{Jn.}
³¹When he had gone out,
Jesus said,
"Now is the Son of man glorified, (Cf. 17:1;p.220)
and in him God is glorified;
if God is glorified in him,
³²God will also glorify him in himself,
and glorify him at once."

^{Lk.}
¹⁹And
he took bread,
and when he had given thanks
he broke it
and gave it to them,
saying,

"This is my body." ^b (Cf. I. Cor. 11:
24-25)
[which is given for you.
Do this in remembrance of me."

Then

The Cup ²⁷And he took a cup,
Is Blessed and when he had given thanks
and Given he gave it to them,

saying,
"Drink of it, all of you;

²³And he took a cup,
and when he had given thanks
he gave it to them,

And they all drank of it.

²⁰And likewise the cup after supper,
saying,

Its Symbolic
Meaning

for this is my blood
of the^c covenant,
which is poured out for many
for the forgiveness of sins.

²⁴And he said to them,
"This is my blood
of the^c covenant,
which is poured out for many. which is poured out for you

is the new covenant in my blood."

Its Final
Fulfillment

²⁹"I tell you
I shall not drink again of this fruit
of the vine
until that day when I drink it new
with you
in my Father's kingdom."

²⁵"Truly, I say to you, (For vs. 21-23 see p.211)
I shall not drink again of the fruit
of the vine
until that day when I drink it new (See vs. 14-18, p.209)
in the kingdom of God."

^aOr Rabbi.

^bMany ancient authorities add [bracketed lines above.]

^cMany ancient authorities insert new.

a. Introduction to All the Discourses. § 201

Mt. 26:31-35

Mk. 14:27-31

Lk. 22:31-38

Jn. 13:33-38

(a) A Startling Announcement Jn.

The Occasion:
When the Ceremonies
are Over
Jesus Announces
His Going Away

33" Little children,
yet a little while I am with you.
You will seek me;
and as I said to the Jews
so now I say to you,
'Where I am going you cannot come.'

(b) A New Commandment

And
Commands Them
To Love
One Another
When He Is Gone

(15:12, p.216)

34" A new commandment I give to you,
that you love one another;
even as I have loved you,
that you also love one another.
35" By this all men will know
that you are my disciples,
if you have love for one another."

(c) Panic Among the Disciples

Peter Asks Where
He Is Going

36" Simon Peter said to him,
"Lord, where are you going?"

Jesus Answers
They Cannot
Now
Follow Him.

Jesus answered,
"Where I am going
you cannot follow me now;
but you shall follow afterward."

Jesus (For v. 30 see below,
Forewarns before 26:36)
Them All.

Mk. (For v. 26 see below,
before 14:32)

31" Then Jesus said to them,
"You will all fall away
because of me this night;
for it is written,
'I will strike the shepherd,
and the sheep of the flock
will be scattered.'

27" And Jesus said to them,
"You will all fall away;
for it is written,
'I will strike the shepherd, (Mt.26:56b)
and the sheep
will be scattered.'

He Promises 32" But
To Return after I am raised up,
(After The I will go before you to Galilee."
Resurrection), Peter
Explodes 33" Peter
Again declared to him
"Though they all fall away
because of you,
I will never fall away."

28" But
after I am raised up, (Mt.28:16, p.258)
I will go before you to Galilee."
(Mk.16:7, p.250)
29" Peter
said to him,
"Even though they all fall away,
I will not."

Jesus
Specially
Warns Peter,
but also
Comforts Him.

Lk.
31" Simon, Simon,
behold, Satan demanded to have you,^a
that he might sift you^a like wheat,
32" but I have prayed for you
that your faith may not fail;
and when you have turned again,
strengthen your brethren."

Peter Again
Vows Faithfulness

at all Hazards
Even Prison
or Death

Jn.
33" And he said to him,
"Lord,

I am ready to go with you
to prison
and to death."

37" Peter said to him,
"Lord,
Why cannot I follow you now?

I will lay down my life for you."

*The Greek word for YOU here is plural; in verse 32 it is singular.

*Cf. footnotes, pp.179,205,245.

Jesus Pre-³⁴ Jesus said to him, ³⁰And Jesus said to him, ³⁴He said, ³⁸Jesus answered,
dicts Peter's Mt. Mk. Lk. Jn.
Failure Before the Night Is Over "Truly, I say to you, this very night, before the cock crows, you will deny me three times." "Truly, I say to you, this very night, before the cock crows twice, you will deny me three times." "I tell you, Peter, The cock will not crow this day until you three times deny that you know me." Truly, truly, I say to you, the cock will not crow, till you have denied me three times."

Peter's Exceeding Vehemence. ³⁵Peter said to him, "Even if I must die with you, I will not deny you." ³¹But he said vehemently, "If I must die with you, I will not deny you"

They All Protest And so said all the disciples. And they all said the same.

Jesus Further Forewarns Them of the Stern Trials Just Ahead (For the outcome see § 212)

Lk. ³⁵And he said to them, "When I sent you out with no purse or bag or sandals, did you lack anything?"

They said, "Nothing."

³⁶He said to them, "But now, let him who has a purse take it, and likewise a bag.

And let him who has no sword sell his mantle and buy one.

³⁷For I tell you that this scripture must be fulfilled in me,

"And he was reckoned with transgressors";

For what is written about me has its fulfillment."

³⁸And they said, "Look, Lord, here are two swords."

And he said to them, "It is enough."

Their Blind Rejoinder, and His Answer (No Use Arguing Further)

b. The First Discourse. § 202

Jn. 14:1-31

(His Continued Presence with Them, and Their Access to the Father and Him, Through the Holy Spirit)

Jn.

(a) Coming to the Father, Through Following Jesus

Don't Worry Trust God Trust Me Too ¹"Let not your hearts be troubled; (Cf. v. 27) believe in God, believe also in me.

The Father's Home Has Many Staying Places; I am Going There ²"In my Father's house are many rooms; if it were not so, would I have told you that I go to prepare a place for you?

³"And when I go and prepare a place for you, I will come again and will take you to myself, (Jn. 13:36, p. 213; 12:26, p. 194; 17:24, p. 221) that where I am you may be also.

And You Know The Way There ⁴"And you know the way where I am going." ^a

You too Will Come. If You Follow Me ⁵Thomas said to him, "Lord, we do not know where you are going; how can we know the way?" ⁶Jesus said to him, "I am the way, and the truth, and the life;* no one comes to the Father, but by me."

(b) Knowing the Father, Through Knowing Jesus

Christ's Statement ⁷"If you had known me, you would have known my Father also; henceforth you know him and have seen him."

Philip's Reply ⁸Philip said to him, "Lord, show us the Father, and we shall be satisfied."

^aSome ancient authorities read where I am going you know, and the way you know.

*I prefer to translate, "I am the way, both the truth and the life."

Jesus'

Answer;

Seeing Jesus

Means

Seeing the Father

For The Father

Dwells In Him

As His Deeds

Testify

(c) Working for the Father, Through Believing in Jesus

Works

and Faith

Works and

Glorifying God,

Prayer and Works

(d) Living with the Father Through Loving and Obeying Jesus

Through

Love and

Obedience

The Helper

Will Be Given

Why The World

Cannot

Receive Him

But He Will Not

Leave His Own

As Helpless Orphans

They Will Have

His Continual Presence

Experiential

Knowledge of God

Will Come to Them;

Christ Will

Manifest Himself

To Them.

How Can

This Be?

If Anyone

Loves Christ

And Obeys Him,

He and The Father

Will Make

Their Home

With Him

(e) Conclusion of the First Discourse**

Through Such

Spiritual Presence

They Will Remember

And Understand

And They Will

Have The Peace

Of Christ

Jesus Is Going

To The Father

They Should Rejoice

Because That Is

Best (Cf. 16:7f)

He Forewarns Them

So That They May Know

What To Expect

How He Meets

Satan's Attack

Doing As The Father

Commands Him

Adjournment Proposed,

Jesus said to him,

"Have I been with you so long, and yet you do not know me, Philip?"

He who has seen me has seen the Father; how can you say, 'Show us the Father'?"

Do you not believe that I am in the Father and the Father in me? (Mt. 10:40, p. 90; Jn. 12:44, p. 195)

The words that I say to you I do not speak on my own authority;

but the Father who dwells in me does his works.

Believe me that I am in the Father and the Father in me;

or else believe me for the sake of the works themselves. (Jn. 10:38, p. 149)

12 "Truly, truly, I say to you,

he who believes in me will also do the works that I do;

and greater works than these will he do, because I go to the Father.

13 "Whatever you ask in my name, I will do it, (15:7; 15:16; 16:23)

that the Father may be glorified in the Son;

14 if you ask anything in my name, I will do it.

15 "If you love me, you will keep my commandments,

16 And I will pray the Father, and he will give you another Counselor,*

to be with you forever,

17 even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him; you know him, for he dwells with you,

and will be in you. (15:26)

18 "I will not leave you desolate; I will come to you. (v. 21, 23)

19 Yet a little while, and the world will see me no more,

but you will see me; because I live, you will live also.

20 "In that day you will know that I am in my Father,

and you in me, and I in you. (Jn. 10:38; 14:10f.; 15:1-11; 17:20-23, pp. 215-220)

21 "He who has my commandments and keeps them, he it is who loves me;

and he who loves me will be loved by my Father,

and I will love him and manifest myself to him." (18, 23)

22 Judas (not Iscariot) said to him,

"Lord, how is it that you will manifest yourself to us, and not to the world?"

23 Jesus answered him,

"If a man loves me, he will keep my word,

and my Father will love him, (Jn. 8:29, p. 127)

and we will come to him and make our home with him. (18, 21)

24 He who does not love me does not keep my words;

and the word which you hear is not mine but the Father's who sent me.

25 "These things I have spoken to you, while I am still with you.

26 But the Counselor, the Holy Spirit, whom the Father will send in my name,

he will teach you all things, (16:12-14, p. 218; 1 Jn. 2:27)

and bring to your remembrance all that I have said to you.

27 "Peace I leave with you; my peace I give to you; (Jn. 16:33, p. 219)

not as the world gives do I give to you.

Let not your hearts be troubled, neither let them be afraid. (Cf. v. 1)

28 "You heard me say to you,

'I go away, and I will come to you.' (13:3)

If you loved me, you would have rejoiced, because I go to the Father; for the Father is greater than I.

29 "And now I have told you before it takes place,

so that when it does take place, you may believe.

30 "I will no longer talk much with you,

for the ruler of this world is coming.

He has no power over me;

31 but I do as the Father has commanded me, (12:49-50)

so that the world may know that I love the Father.

"Rise, let us go hence."

*Many ancient authorities add me. *Or Helper.

** What such spiritual presence of the indwelling Christ will mean to them, and why He is talking thus with them just now, at this most critical transition moment--from His bodily to His Spiritual presence, from outward to inward presence.

Ethical

c. The Second Discourse. § 203
Jn. 15:1-16:3

(Still
They Linger
In the Upper
Room
See Jn. 18:1,
p. 221)

Continuance,
or "Abiding"
Is Necessary
for Cleansing

Abiding
Is Also
The Condition
For Fruit-bearing—
In Fact,
For Everything
Also
To Escape
Self-Destruction,

For Answered
Prayer.

We "Abide"
As He Does.
Abiding
In His Love Means
"Keeping His
Commandments"
The Purpose
of This Plea
to Abide.
Is Fulness
Of Joy

Love One Another
As Christ Has Loved

The Measure of
The Greatest Love

Loved
Not as Servants
But as
Friends

How We Become
Friends of Christ
and Why

The Command To Love
Reiterated

(The Unity, Through the Holy Spirit, of All True Believers
with the Son and with the Father)

1" I am the true vine, and my Father is the vine-dresser. (14:10f; 15:20-23)

2" Every branch of mine that bears no fruit, he takes away,
and every branch that does bear fruit he prunes,
that it may bear more fruit.

3You are already made clean by the word which I have spoken to you.

4*Abide in me, and I in you. (v.10)

"As the branch cannot bear fruit by itself, unless it abides in the vine,
neither can you unless you abide in me.

5I am the vine, you are the branches.

He who abides in me and I in him, he it is that bears much fruit.

"For apart from me you can do nothing. CONCERNING SERVICE

6" If a man does not abide in me, he is cast forth as a branch and withers;
and the branches are gathered, thrown into the fire and burned.

7" If you abide in me, and my words abide in you, (v.10)
ask whatever you will, and it shall be done for you. (14:13; 6:23)

8By this my Father is glorified, that you bear much fruit,
and so prove to be my disciples.

9" As the Father has loved me, so have I loved you; (17:26)
abide in my love.

10If you keep my commandments, you will abide in my love, (v.4)
just as I have kept my Father's commandments and abide in his love.

11" These things I have spoken to you, that my joy may be in you,
and that your joy may be full."

The Relation of Christians to Each Other

12" This is my commandment,
that you love one another (13:34-35, p. 213)
as I have loved you.

13" Greater love has no man than this,
that a man lay down his life for his friends. (Romans 5:7-8)

14You are my friends if you do what I command you.

15" No longer do I call you servants,^a
for the servant^b does not know what his master is doing;
but I have called you friends,
for all that I have heard from my Father I have made known to you. (12:44-50, p. 195)

16" You did not choose me, but I chose you and appointed you (14:13, 15:7)
that you should go and bear fruit
and that your fruit should abide;
so that whatever you ask the Father in my name, he may give it to you.

17" This I command you, to love one another." (v.12)

.....
This verb "abide" in Greek means stay, or remain. In fact our English word "remain" is derived from it. The noun form of this word is "abode", which means lodging place; or staying place, or home. That is its meaning in Jn. 1:38-39.

^aOr slaves. ^bOr slave.

The Relation of the Christian to the World

(a) The World's
Attitude to
The Christian—
It is
Inevitable

18" If the world hates you,
know that it has hated me before it hated you. (Jn.7:7,p.121;Mt.5: 10-1;
19If you were of the world, the world would love its own;
but because you are not of the world, but I chose you out of the world
therefore the world hates you.
20Remember the word that I said to you,
'A servant^a is not greater than his master.' (13:16)
If they persecuted me, they will persecute you;
if they kept my word, they will keep yours also.

They Will
Hate Us

Because They
Hate Christ

21" But all this they will do to you on my account, (Mt.5:10,p.59)
because they do not know him who sent me.
22If I had not come and spoken to them, they would not have sin; (v.24
but now they have no excuse for their sin. (Jn.7:7,p.121)

And The Father
As Revealed
in Christ

23" He who hates me hates my Father also.
24If I had not done among them the works which no one else did,
they would not have sin; (v.22)
but now they have seen and hated both me and my Father.
25It is to fulfill the word that is written in their law,
'They hated me without a cause.' (Ps.35:19;69:4)

(b) The
Christian's Attitude
to the World

We must Witness,
Because The
Holy Spirit Does

26" But when the Counselor* comes,
whom I shall send to you from the Father, (Jn.14:15-17)
even the Spirit of truth, who proceeds from the Father,
he will bear witness to me;
27and you also are witnesses, (Ac.1:8)
because you have been with me from the beginning.

Jn. 16:1-3

Concluding Paragraph:
Why He Is Fore-
warning Them

To Prevent Apostasy
Because of Persecution

1" I have said all this to you
to keep you from falling away.
2" They will put you out of the synagogues;
indeed, the hour is coming when whoever kills you
will think he is offering service to God.
3And they will do this
because they have not known the Father, nor me. (Jn.9:22;34,p.131)

.....
• Helper.
• Or slave.

MAIN STREET
OF
BETHLEHEM



d. The Third Discourse. § 204

*(His Going Away, Discussed More Fully)**Jn. 16:4-33*

*Introductory
Transition
Paragraph
(Vs. 4-5)*

4" But I have said these things to you,
that when their hour comes
you may remember that I told you of them.
I did not say these things to you from the beginning,
because I was with you.

*Why He
Is Telling
Them This
Now.*

5" But now I am going to him who sent me; (v.17,28)
yet none of you asks me,
'Where are you going?'

The Reason for His Going Away

*Their Mistaken
Sorrow*

6" But because I have said these things to you,
sorrow has filled your hearts. (13:33-14:1f;p.213,214)

*Christ's Going
Is Essential
for the Spirit's
Coming.*

7" Nevertheless I tell you the truth:
it is to your advantage that I go away,
for if I do not go away, the Counselor* will not come to you;
but if I go, I will send him to you."

The Result of His Going

*The Holy Spirit
Will Conquer
the World*

8" And when he comes, he will convince the world (See Jn.6:44-45,p.99)
of sin and of righteousness and of judgment:
9of sin, because they do not believe in me;
10of righteousness, because I go to the Father, and you will see me no more;
11of judgment, because the ruler of this world is judged.

12" I have yet many things to say to you, but you cannot bear them now.

*And Guide
Believers
For
He Will Teach
About Christ,*

13" When the Spirit of truth comes,
he will guide you into all the truth; (14:26,p.215;1 Jn.2:27)
for he will not speak on his own authority,
but whatever he hears he will speak,
and he will declare to you the things that are to come.

*He Will Glorify
Christ
In This Way.*

14" He will glorify me,
for he will take what is mine and declare it to you. (14:26)
15All that the Father has is mine;
therefore I said that
he will take what is mine
and declare it to you.

*Christ's Own Going Away (Bodily, by Death)
And His Coming Back (Spiritually, by Resurrection)*

His Statement

16" A little while, and you will see me no more;
again a little while, and you will see me."

*Their
Questioning:
What Does
He Mean?*

17Some of his disciples said to one another,
"What is this that he says to us,
'A little while, and you will not see me,
and again a little while, and you will see me';
and
'Because I go to the Father?'" (13:3,33;14:2-6;16:5,10,28)

• Helper.

- 18 They said,
 "What does he mean by
 'A little while'?
 We do not know what he means."
- His Explanation:
 Foretelling
 His Resurrection
 After His Death*
- 19 Jesus knew that they wanted to ask him;
 so he said to them,
 "Is this what you are asking yourselves,
 what I meant by saying,
 'A little while, and you will not see me,
 and again a little while, and you will see me'?"
- 20 "Truly, truly, I say to you,
 you will weep and lament,
 but the world will rejoice;
 you will be sorrowful,
 but your sorrow will turn into joy. (v.22)
- His Illustration
 A Mother's
 Experience
 In Child-Birth*
- 21 "When a woman is in travail she has sorrow,
 because her hour has come;
 but when she is delivered of the child,
 she no longer remembers the anguish,
 for joy that a child^a is born into the world.
- Its Application
 To Them*
- 22 "So you have sorrow now,
 but I will see you again
 and your hearts will rejoice, (Jn.20:20b.,p.254)
 and no one will take your joy from you.
- Their Access to the Father "In His Name"*
- They Will Have
 Access No Longer
 Through Conversation
 With Christ, but now
 Through Prayer
 "In Christ's Name"*
- 23 "On that day you will ask me no questions.
 Truly, truly, I say to you,
 if you ask anything of the Father, (14:13;15:7)
 he will give it to you in my name.
- 24 "Hitherto you have asked nothing in my name;
 ask, and you will receive,
 that your joy may be full.
- It All Seems Dark Now,
 But Then All Will Be
 Plain.
 For They Will Have
 Direct Access
 to the Father,
 In Christ's Name*
- 25 "I have said this to you in figures; (Mt.13:35,p.78)
 the hour is coming when I shall no longer speak to you in figures,
 but tell you plainly of the Father.
- 26 In that day you will ask in my name;
 and I do not say to you that I shall pray the Father for you;
 27 for the Father himself loves you, because you have loved me
 and have believed that I came from the Father.
- A Final Word About His Coming out from the Father,
 and His Going Back to the Father*
- His Explicit
 Statement*
- 28 I came from the Father and have come into the world; (Jn.13:3,p.210;16:10,17)
 again, I am leaving the world and going to the Father."
- The Disciples'
 Optimistic Comment*
- 29 His disciples said,
 "Ah, now you are speaking plainly, not in any figure!
 30 Now we know that you know all things, and need none to question you;
 by this we believe that you came from God." (Jn.7:28-29;13:3)
- His
 Foreboding Reply*
- 31 Jesus answered them,
 "Do you now believe?
 32 The hour is coming, indeed it has come,
 when you will be scattered, every man to his home,
 and will leave me alone; (Mt.26:31,p.213;26:56b)
- "yet I am not alone,
 for the Father is with me. (8:29,p.127)
- The General Conclusion
 to All the Discourses:
 In Christ We Have
 The Answer To
 Every Human Problem*
- 33 "I have said this to you,
 that in me you may have peace. (14:27,p.215)
 In the world you have tribulation;
 but be of good cheer, (Jn.15:18-27,p.217)
 I have overcome the world."
- ^aGreek, a human being.

Jn. 17:1-26

The Occasion

¹When Jesus had spoken these words, (Chs. 14-16)
he lifted up his eyes to heaven and said,

a. His Prayer for Himself

His Hour

" Father, the hour has come;

His Request.

glorify thy Son that the Son may glorify thee,

His Purpose Is

²since thou hast given him power over all flesh, (Jn. 3:35; 5:20; Mt. 11:25; 28:18)

To Glorify God

so that he might give eternal life

By Giving

to all whom thou hast given him.

Life Eternal.

³" And this is eternal life,

Life Eternal Is

that they know thee the only true God,

Personal Acquaintance

and Jesus Christ whom thou hast sent.

With Christ and God

Since His Work Here

⁴" I glorified thee on earth, (v.1)

Is Finished

having accomplished the work which thou gavest me to do;

He Asks

⁵" and now, Father, glorify thou me in thy own presence

To Be Glorified

with the glory which I had with thee before the world was made! (v.24; Heb. 1:2,3)

b. His Prayer for the Apostles

He Gave Them

⁶" I have manifested thy name to the men whom thou gavest me out of the world;

God's Word

thine they were, and thou gavest them to me, (12:44-50, p.195)

They Have Kept It

and they have kept thy word.

And So They Know

⁷Now they know that everything that thou hast given me is from thee;

It Is From God

⁸for I have given them the words which thou gavest me,

They Received The Word

and they have received them

As From God

and know in truth that I came from thee;

And So They Know

and they have believed that thou didst send me. (v.25; 16:30, p.219)

That He Is From God

He Prays for Them

⁹" I am praying for them;

(a) Because

I am not praying for the world but for those whom thou hast given me,

They Belong to God

for they are thine;

He Is Leaving

¹⁰all mine are thine, and thine are mine

Them, and

and I am glorified in them.

They Are

in the World,

but not of It

¹¹" And now I am no more in the world,

but they are in the world,

and I am coming to thee. (v.13; 13:3, p.210)

Therefore Keep Them

" Holy Father, keep them in thy name which thou hast given me,

In Union With God

that they may be one, even as we are one.

His New Relation

¹²" While I was with them I kept them in thy name which thou hast given me;

to Them

I have guarded them, and none of them is lost but the son of perdition,

(See Ch. 14)

that the scripture might be fulfilled.

But Now

¹³" But now I am coming to thee; (v.11)

He Is Coming

and these things I speak in the world,

To The Father;

that they may have my joy fulfilled in themselves.

He Wants Their Joy

¹⁴I have given them thy word; (v.8)

To Be Like His

and the world has hated them (15:18-26)

And The World

because they are not of the world, even as I am not of the world.

Hates Them.

(b) The Petitions:

¹⁵" I do not pray that thou shouldst take them out of the world,

Keep Them in

but that thou shouldst keep them from the evil one.^a

His Name,

¹⁶" They are not of the world, even as I am not of the world. (v.14)

and out of

¹⁷" Consecrate them in the truth; thy word is truth.

all Evil;

Consecrate Them

¹⁸" As thou didst send me into the world, so I have sent them into the world.

by the Truth

¹⁹And for their sakes I consecrate myself,

In order To

that they also may be consecrated in truth.

Save the World

c. His Prayer for All Future Believers

Their Present and

²⁰" I do not pray for these only,

Future Salvation:

but also for those who are to believe in me through their word,

(a) That They

²¹" that they may all be one;

May Be

even as thou, Father, art in me, and I in thee, (Jn. 10:38, p.149; 14:10f., 20-23, p.215;

One with God

that they also may be in us,

and Christ Now

so that the world may believe that thou hast sent me.

15:1-11; 17:22-23, pp.215-221)

^aOr from evil.

This Was Christ's
Glorious Privilege
On Earth
It May Be Theirs

22" The glory which thou hast given me I have given to them,
that they may be one even as we are one,
23] in them and thou in me, (v.26)

Then The World
Will Know.

" that they may become perfectly one,
so that the world may know that thou hast sent me
and hast loved them even as thou hast loved me.

(b) That They May
Share His Eternal
Glory Forever

24" Father, I desire that they also, whom thou hast given me,
may be with me where I am, (14:2-3 and ref. p.214)
to behold my glory which thou hast given me
in thy love for me before the foundation of the world. (v.5)

and the
Father's Love,

25" () righteous Father, the world has not known thee,
but I have known thee;
and these know that thou hast sent me. (v.8)
26] made known to them thy name,
and I will make it known,
that the love with which thou hast loved me may be in them, (15:9)
and I in them." (v.23)

Through Spiritual
Unity With Christ.

(5) The Prayer in Gethsemane. § 206

Mt. 26:30,36-46

Mk. 14:26, 32-42

Lk. 22:39-46

Jn. 18:1

a. Introduction

Going out
to the

Mount of Olives ³⁰And when they
had sung a hymn,
they went out

26And when they
had sung a hymn,
they went out

39And he came out,*
and went,
as was his custom,

1When Jesus
had spoken these words, (Ch.17)

he went forth*
with his disciples

(For vv.31-35 and Mk.27-31, see p.213)

to the Mount of Olives.

to the Mount of Olives.

to the Mount of Olives;

across the Kidron valley,

and the disciples
followed him.

Coming to
Gethsemane

36Then Jesus went with them
to a place

32And they went
to a place

called
Geth-sem'a-ne,

which was called
Geth-sem'a-ne;

where there was a garden,

which he and his
disciples entered.

(Jn. 18:2 f., p.224)

Leaving
Them,
He Goes
to Pray,

Mt. And he said to his disciples,
" Sit here,
(Cf. vs. 41 below)

Mk. and he said to his disciples,
" Sit here,
(Cf. v. 38 below)

Lk. 40And when he came to the place
he said to them,
" Pray that you may not enter
into temptation.

Selecting while I go yonder and pray." while I pray."

Three
They
With-
draw.
His
Great

37And taking with him
Peter and the two sons of Zeb'e-dee,
he began to be sorrowful and troubled.

33And he took with him
Peter and James and John,
and began to be greatly distressed and troubled.

Great

Burden of Sorrow. 38Then he said to them,
" My soul is very sorrowful,
He Leaves even to death;
the Three remain here,
to Watch and watch* with me."

34And he said to them,
" My soul is very sorrowful
even to death;
remain here,
and watch!*"a

b. His First Prayer

He With- 39And going a little farther
draws
He Kneels
Then Bows
His Face
To The
Ground

he fell on his face

he fell on the ground

41And he withdrew from them
about a stone's throw,
and knelt down

*Or keep awake.

He went out. Until now they were still in the upper room.
According to the last words of Ch.14, "Rise, let us be going," they probably were standing, ready to go, but
still lingering. At 18:1 they actually go out.

Then He Prays First, "If It Be Possible"	and prayed, "My Father, if it be possible,	and prayed that, if it were possible, the hour might pass from him.	and prayed,
But All Things Are Possible To God		³⁶ And he said, "Abba, Father, all things are possible to thee;	⁴² " Father, if thou art willing, remove this cup from me;
Then, "If Thou Wilt"	let this cup pass from me; nevertheless, not as I will, but as thou wilt."	yet not what I will, but what thou wilt."	nevertheless not my will, but thine, be done."
An Angel Strengthens Him			⁴³ And there appeared to him an angel from heaven, (<i>Jn. 12:29, p. 194</i>) strengthening him. (<i>Jn. 1:51, p. 28</i>)
He Prays More Earnestly			⁴⁴ And being in an agony he prayed more earnestly; and his sweat became like great drops of blood falling down upon the ground. ^a
He Rises He Returns To The Three He Rebukes Them for Sleeping	⁴⁰ And he came to the disciples and found them sleeping;	³⁷ And he came and found them sleeping,	⁴⁵ And when he rose from prayer, he came to the disciples and found them sleeping for sorrow.
He Exhorts Them To Be Vigilant and Pray To Overcome Temptation	and he said to Peter, "So, could you not watch ^b with me one hour? ⁴¹ Watch ^b and pray, that you may not enter into temptation; the spirit indeed is willing, but the flesh is weak."	and he said to Peter, "Simon, are you asleep? Could you not watch one hour?" ³⁸ Watch ^b and pray that you may not enter into temptation; the spirit indeed is willing, but the flesh is weak."	⁴⁶ And he said to them, "Why do you sleep? Rise and pray that you may not enter into temptation."
c. His Second Prayer			
	<i>Mt.</i>	<i>Mk.</i>	
He Prays Again the Same Words	⁴² Again, for the second time, he went away and prayed, "My Father, if this cannot pass unless I drink it, thy will be done." (<i>Mt. 6:10, p. 62</i>)	³⁹ And again he went away and prayed, saying the same words.	
Returning, Again He Finds Them Asleep	⁴³ And again he came and found them sleeping, for their eyes were heavy.	⁴⁰ And again he came and found them sleeping, for their eyes were very heavy; and they did not know what to answer him	
d. His Third Prayer			
Once Again He Prays The Same Words	⁴⁴ So, leaving them again, he went away and prayed for the third time, saying the same words.		
For a Third Time He Finds Them Sleeping	⁴⁵ Then he came to the disciples and said to them, "Are you still sleeping and taking your rest? Behold the hour is at hand, and the Son of man is betrayed into the hands of sinners.	⁴¹ And he came the third time, and said to them, "Are you still sleeping and taking your rest? It is enough; the hour has come; (<i>Jn. 2:4; 7:6, 8, 30, p. 121-123</i>) the Son of man is betrayed into the hands of sinners.	
He Goes to Meet the Traitor and His Mob	⁴⁶ " Rise, let us be going; see, my betrayer is at hand."	⁴² " Rise, let us be going; see, my betrayer is at hand."	

^aMany ancient authorities omit verses 43-44. ^bOr keep awake.

1. THE BETRAYAL AND ARREST (Mt.26:47-56; Mk.14:43-52; Lk.22:47-54; Jn.18:2-12) § 207 pp.223-226.

(1) The Coming of Judas and the Mob p.223 (THURSDAY NIGHT)

(2) The Betrayal p.223

(3) The Arrest pp.224-226

2. THE CONDEMNATION AND CRUCIFIXION pp.227-242 (THURSDAY NIGHT)

(1) The "Trials" and Mockings By the Jewish (Religious) Authorities pp.227-232

a. Jesus Is brought to the Palace of The High Priest § 208 pp.227-228

b. The Inquisition and Mocking Before Annas (Jn. 18:19-23) § 209 p.228

c. The "Trial" Before Caiaphas (Mt. 26:59-75; Mk. 14:55-72; Jn.18:24-27) § 210 p.229

d. The Mocking Afterwards § 211 p.229

e. The Denials By Peter § 212 pp.230-231

f. The Condemnation By the Sanhedrin (Mt. 27:1 ; Mk. 15:1; Lk. 22:66-71) (FRIDAY MORNING)

g. The Suicide of Judas § 214 p.232

§ 213 p.231

(2) The "Trials" and Mockings By the Roman (Civil) Authorities pp.233-238

a. The First "Trial" Before Pilate (Mt. 27:2:11-14; Mk.15:1-5; Lk. 23:1-6 Jn.18:28-38)

(a) The Jewish Rulers Send Jesus Into Pilate's Court Room,
But they remain Outside.

§ 215 pp.233-234

(b) Pilate Brings Jesus Out to The Jews in the Court-Yard.

(c) Pilate Sends Jesus to Herod

b. The "Trial" By Herod (Lk. 23:7-12) § 216 p.234

(a) Herod Questions Jesus

(b) He Mocks Him

(c) He Sends Jesus Back to Pilate

c. The "Trial" By Pilate Resumed and Concluded (Mt. 27:15-26; Mk. 15:6-20; Lk. 23:13-25;
Jn. 18:39-19:16) § 217 pp.235-238(a) Pilate Again Brings Jesus Out on to the Porch Facing The Court Yard,
Where The Jews Are Waiting

(b) The Trial Is Interrupted By a Messenger From Pilate's Wife

(c) Pilate Resumes The Trial

(d) Pilate Takes Jesus Inside and Has Him Scourged

(e) Pilate Comes Out, Followed By Jesus

(f) Pilate Takes Jesus Inside To Examine Him Privately

(g) Pilate Comes Out Alone and Continues The Trial

(h) Pilate Has Jesus Brought Out to Be Sentenced

(i) Pilate Makes a Final Appeal,

As He "Washes His Hands" of This Affair

(j) Then Pilate Gives Formal Sentence

(k) He Releases Barabbas

(l) He Delivers Jesus To the Soldiers for Execution

d. The Soldiers Mock Jesus (Mt. 27:27-31; Mk.15:16-20) § 218 p.238

(3) The Crucifixion pp.239-242

a. Jesus is Led Away to Calvary (Mt. 27:31-32; Mk. 15:20-21; Lk. 23:26-32; Jn. 19:17) [§ 219]

b. Jesus is Crucified (Mt.27:33-44; Mk. 15:22-32; Lk. 23:33-43; Jn. 19:18-27) § 220

c. He Is Mocked By the Rulers and the Multitudes § 221

d. Jesus Provides for His Mother § 222

e. Darkness Overwhelms the Whole Land (Mt. 27:45; Mk. 15:33; Lk. 23:44-45) § 223

3. THE DEATH AND BURIAL pp.243-246

(1) The Death (Mt. 27:46-56; Mk. 15:34-41; Lk. 23:46-49; Jn. 19:28-30) § 224 pp.243-244

(2) The Proof of His Death (Jn. 19:31-37) § 225 p.245

(3) The Burial (Mt. 27:57-60; Mk. 15:42-46; Lk. 23:50-54; Jn. 19:38-42) § 226 pp.245-246

1. The Betrayal and Arrest. § 207

Mt. 26:47-56

Mk. 14:43-52

Lk. 22:47-54

Jn. 18:2-12

(1) The Coming of Judas and the Mob

Jn.

Judas (Not Finding
Jesus in the
Upper Room)
Knows Where
to Look for Him.

Now Judas, who betrayed him, also knew the place;
for Jesus often met there with his disciples.

So Judas, procuring a band of soldiers**
and some officers from the chief priests and the Pharisees,
went there with lanterns and torches and weapons.

Mk.

Lk.

A Bit
Mob**
Comes to
Gethse- one of the twelve,
and with him a great crowd
and Soldiers, with swords and clubs,**
Police, from the chief priests
Priests, and the elders of the people.
Pharisees,
and the rabble
Judas
is Leading
Them

And immediately,

while he* was still speaking,

While he* was still speaking

Judas came,
one of the twelve,
and with him a crowd
with swords and clubs,
from the chief priests and the
scribes and the elders.

there came

a crowd,

and the man called Judas,
one of the twelve,
was leading them.

(2) The Betrayal

Jn. 18:4-9

Jesus Goes
to Meet
The Mob

Then Jesus,
knowing all that was to befall him,
came forward and said to them,
"Whom do you seek?"

They answered him,
"Jesus of Nazareth."

Jesus said to them,
"I am he."

Judas Is
With Them

Judas, who betrayed him,
was standing with them.

Jesus Offers
Himself
They Are
Terrified and
Stagger Backward.
When They Recover
Their Poise
Jesus Again
Offers Himself.

When he said to them,
"I am he,"

they drew back
and fell to the ground.

Again he asked them,
"Whom do you seek?"

And they said,
"Jesus of Nazareth."

He Saves
The Apostles
From Arrest

Jesus answered,
"I told you that I am he;
so, if you seek me,
let these men go."

As He
Had Foretold

This was to fulfill the word which he had spoken,
"Of those whom thou gavest me
I lost not one."

Mk.

Now the betrayer had given them a sign,
saying,
"The one I shall kiss is the man;
seize him."

Now the betrayer had given them a sign,
saying,
"The one I shall kiss is the man;
seize him
and lead him away safely."

*That is, Jesus. As in last verses on page 222.

**The "soldiers" were from the Roman garrison, the "officers" were Jewish temple police. the "torches" belonged to the Roman soldiers and the "lanterns" to the Jewish police. So also the "swords" were carried by the soldiers, and the clubs by the police.

Judas
Betrays
Jesus
49And
he came up to Jesus
at once
and said,
"Hail, Master!"^a
And he kissed him.

45And when he came,
he went up to him,
at once
and said,
"Master!"^a
And he kissed him.

He drew near to Jesus
to kiss him;

Jesus Rebukes
Him

48but Jesus said to him,
"Judas, would you betray
the Son of man
with a kiss?"

and
Commands
Him
to Do
the Deed.^b
50Jesus said to him,
"Friend, why are you here?"^b *

(3) The Arrest

Jesus
Is Seized
and Held
Fast
Then they came up
and laid hands on Jesus
and seized him.

46And they laid hands on him, (Cf. v.54) (Cf. v.12)
and seized him.

(As Yet He
Is Not Bound
See Jn. 18:12)
The Apostles
Ask Whether They
Should Fight Mt.

They
Do Not
Wait for
an Answer.
Peter
Drawing
a Sword
Strikes
a Hasty
Blow
51And behold,
one of those
who were with Jesus
stretched out his hand
and drew his sword,
and struck the slave
of the high priest,
and cut off his ear.

47But
one of those
who stood by

Lk.

49And when those who were about him
saw what would follow,
they said,
"Lord, shall we strike with the sword?"

50And
one of them

10Then
Simon Peter,

having a sword,

drew his sword,
and struck the slave
of the high priest
and cut off his ear.
struck the slave
of the high priest
and cut off his
right ear.

drew it
and struck
the high priest's slave
and cut off his right ear.

The slave's name
was Malchus.

Jesus
Sternly
Rebukes Him
And So
Prevents
a Fight.
52Then Jesus said to him,
"Put your sword
back into its place;
for all who take the sword
will perish by the sword.

51But Jesus said, 11Jesus said to Peter,
"Put your sword
into its sheath;"

Jesus
Could Get
Protection
53" Do you think
that I cannot appeal to my Father,
and he will at once
send me more than twelve legions of angels?

Why He
Does Not
Command It
54" But how then should the scriptures be fulfilled,
that it must be so?"

Jesus Accepts
The Cup
as From The
Father's Hand.

" Shall I not drink
the cup which the Father
has given me?"

He Heals
Malchus' Ear

" No more of this!" **
And he touched his ear
and healed him.

Jesus
Rebukes
the Mob
55At that hour
Jesus said
to the crowds,

48And
Jesus said
to them,

52Then
Jesus said
to the chief priests
and captains of the temple
and elders,
who had come out against him,

^aor Rabbi. ^bor Do that for which you have come. [*This reading is preferable]

** Suffer ye thus far is the literal translation and probably means "Let me reach far enough to touch his ear."

Their "Have you come out
Injustice as against a robber
and with swords and clubs
to capture me?

Unfairness "Day after day
I sat in the temple
teaching,
and you did not seize me.

But His Hour
Has Come, and
He Surrenders

Himself 56" But all this
to Them has taken place,
Being that the scriptures
Guided of the prophets
By The might be fulfilled."
Scriptures

(Cf. v.50)

They Grab
Him
and
Bind Him

The Then all the disciples
Disciples forsook him,
Flee and fled.

John Mark*
Narrowly
Escapes

*Since Mark alone records this detail,
it is generally believed
that this young man was Mark.

"Have you come out,
as against a robber,
with swords and clubs
to capture me?

49" Day after day
I was with you
in the temple
teaching,
and you did not seize me.

"But

let the scriptures (Cf. Lk. 24:25-27, p. 253)

be fulfilled."

(Cf. v.46)

Lk.

Jn.

54Then they

seized him,

50And they all
forsook him,
and fled.

"Have you come out
as against a robber,
with swords and clubs?

53" When I was with you
day after day
in the temple,
you did not lay hands on me.

"But this is your hour,
and the power of darkness."

(Cf. Jn. 7:30; 8:20, p. 124, 126)

12So the band of soldiers
and their chief captain
and the officers of the Jews

seized Jesus

and bound him.

(4) A Footnote By The Author*

51And a young man followed him,
with nothing but a linen cloth about his body;

and they seized him,
52but he left the linen cloth
and ran away naked.

(1) The Trials and Mockings Before the Jewish Religious Authorities

a. Jesus is Brought to the Palace of the High Priest.* § 208 (THURSDAY NIGHT)

(a) He is Turned Over to Annas**

	Mt. 26:57-58	Mk. 14:53-54	Lk. 22:54-55	Jn. 18:13-18
Jesus is Led Away From Gethsemane,	³⁷ Then those who had seized Jesus led him	⁵³ And they led Jesus	and led him away,	¹³ First they led him
to the High Priest's Palace*	to Cai'ia-phas the high priest,*	to the high priest;*	bringing him into the high priest's house.*	to Annas,** for he was the father-in-law of Cai'ia-phas, who was high priest that year.
They Take Him First to the Apartments of Annas**				¹⁴ It was Cai'ia-phas (see Jn. 11:47-53) who had given counsel to the Jews that it was expedient that one man should die for the people.

(b) Meanwhile Caiaphas Summons The Sanhedrin

Meanwhile

	Mt.	Mk.
The Members of the Sanhedrin Are Coming in one by one to the Court Room of Caiaphas.	where the scribes and the elders had gathered	and all the chief priests. and the elders and the scribes were assembled.

(c) John and Peter Also Join The Crowds in the Palace Court-Yard

	Mt.	Mk.	Lk.	Jn.
The Two Disciples Follow Jesus	⁵⁸ But Peter followed him at a distance, as far as the court-yard*** of the high priest.	⁵⁴ And Peter had followed him at a distance,	Peter followed at a distance;	¹⁵ Simon Peter followed Jesus,

John Enters With the Crowd

and so did another disciple. As this disciple was known to the high priest,

he entered the court*** of the high priest along with Jesus,

¹⁶while Peter stood outside at the door.

So the other disciple, who was known to the high priest, went out and spoke to the maid who kept the door, and brought Peter in.

¹⁷The maid who kept the door said to Peter, "Are not you also one of this man's disciples?" He said, "I am not."

Peter, Following at A Distance, Is Left Outside The Gates. Then John Brings Him in.

	Mt.	Mk.
The Maid at the Door Innocently Asked Peter if He, too, is a Disciple of Jesus	And going inside,	right into the courtyard of the high priest;

The Maid at the Door Innocently Asked Peter if He, too, is a Disciple of Jesus

*The Palace of the High Priest, or "the High Priest's House," was an elaborate building with many apartments, built round a central court-yard, (aule' in Greek, usually translated "court", but meaning "court-yard").

Annas and Caiaphas probably both lived in this "Palace of the High Priest," although in separate apartments. Jesus is brought first to the apartments of ANNAS.

**ANNAS was the "big boss" among "the chief priests." He had been High Priest from A.D. 6 to 15. According to the Mosaic Law he should have continued to hold that office until his death. But the Roman governor deposed him, and gave the office to the one who paid the most money for it. Annas was astute politician enough to so maneuver as to get five of his sons appointed to the High Priesthood. And after that he got his son-in-law appointed, Caiaphas, who holds the office at the time of the trial of Jesus.

***A court-yard is a paved house-yard surrounded with buildings.

(d) The Crowd Kindles a Fire and Gathers Round It.

The Servants
and the Officers
Kindle a Fire
In The Courtyard

Lk.
55 and when they had
kindled a fire
in the middle of
the court-yard

Jn.
18 Now the servants^a
and the officers
had made a charcoal fire

And Warm
Themselves

because it was cold,
and they were standing and warming
themselves;
Peter also was with them,
standing and warming himself.

They Sit Down
By The Fire
Peter Also
Sits Down
Awaiting
The Outcome

Mt.
he sat
with the guards

Mk.
And he was sitting
with the guards,
and warming himself,
at the fire.

and sat down together,

Peter sat
among them.

to see the end.

Inside,
Annas
Questions Jesus,
Hoping to Extract
some Incriminating
Evidence^a

b. Jesus Is Cross-questioned by Annas.* § 209 (THURSDAY NIGHT)

Jn. 18:19-23

19 The high priest (Annas cf. v. 24)
then questioned Jesus
about his disciples and his teaching.

Jesus Replies
Factually,

20 Jesus answered him,
"I have spoken openly to the world;
I have always taught in synagogues
and in the temple,
where all Jews come together;
I have said nothing secretly.

but in
Stern Rebuke.

21 "Why do you ask me?
Ask those who have heard me,
what I said to them;
they know what I said."

A Temple-
Police Officer
Slaps Jesus
on the Mouth

22 When he had said this,
one of the officers standing by
struck Jesus with his hand,
saying,
"Is that how you answer the high priest?"

Jesus Rebukes
Him

23 Jesus answered him,
"If I have spoken wrongly,
bear witness to the wrong;
but if I have spoken rightly,
why do you strike me?"

^aOr slaves.

*While Caiaphas is preoccupied in assembling the Sanhedrin, in special emergency session, in the late hours of the night, Jesus is brought first to Annas (Jn. 18:13). That astute old political boss seizes the opportunity to cross-question Jesus personally, probably in order to get Him, if possible, to incriminate Himself.

Mt. 26:59-66

Mk. 14:55-64

Jn. 18:24

Jesus Is Brought
to Caiaphas
In His Own
Court Room *

Jn.
24 Annas then sent him bound
to Caiaphas the High Priest.*

(a) They Seek Vainly for Witnesses

They Seek 59 Now the chief priest and the whole council
False Wit- sought false witness against Jesus,
nesses that they might put him to death,

60 but they found none,
though many witnesses came forward.

Two Come At last two came forward
Forward,

Distorting 61 and said,
One of "This fellow said,
His "I am able to destroy the temple of God,
Sayings and to build it in three days."

(Cf. Jn. 2:18-21, p. 31)

But They
Don't Agree.

Mk.
59 Now the chief priests and the whole council
sought testimony against Jesus,
to put him to death;

but they found none.
60 For many bore false witness against him,
and their witness did not agree.

57 And

some stood up and bore false witness against him,
saying,

58 "We heard him say,
"I will destroy this temple that is made
with hands,
and in three days I will build another,
not made with hands."

59 Yet not even so did their testimony agree.

(b) The High Priest Questions Jesus.

The High 62 And the high priest stood up
Priest Is and said,
Exasperated "Have you no answer to make?
He Cross- What is it that these men testify against you?"
questions
Jesus,

Jesus Re- 63 But Jesus was silent.
mains Quiet.
Caiaphas And the High priest said to him,
Attempts "I adjure you by the living God,
to Put tell us if you are the Christ, the Son of God."
Jesus on Oath

He 64 Jesus said to him,
Declines "You have said so. But I tell you,
to Swear, hereafter you will see the Son of man
but Answers seated at the right hand of Power,**
Simply
That He Is and coming on the clouds of heaven."
The Messiah
in Power.**

(Rom. 1:4)

60 And the high priest stood up in the midst,
and asked Jesus,
"Have you no answer to make?
What is it that these men testify against you?"

61 But he was silent and made no answer.

Again the high priest asked him,
"Are you the Christ, the Son of the Blessed?"

62 And Jesus said,
"I am; and (Cf. Lk. 22:69-71, p. 231; Jn. 19:7, p. 236)
you will see the Son of man
sitting at the right hand of Power,**
and coming with the clouds of heaven."

(c) They Condemn Jesus to Death for Blasphemy

Jesus Is 65 Then the high priest tore his robes, and said,
Falsely Con- "He has uttered blasphemy.
demned for Why do we still need witnesses?
Blasphemy, You have now heard his blasphemy.
66 What is your judgment?"

And Senten- They answered,
ced to "He deserves death."
Death

63 And the high priest tore his mantle, and said,
"Why do we still need witnesses?
64 You have heard his blasphemy.
What is your decision?"

And they all condemned him
as deserving death.

After the Condemnation by Caiaphas
and While Waiting for Daylight to Come

d. Jesus is Mocked by the Jews. § 211

He is
Shamefully
Treated:
They Spit
on Him,
Strike Him,
Slap Him,
Blind-fold
and Bid Him
Prophesy.

Mt. 26:67-68

67 Then They
spat in his face
and struck him;
and some slapped him,

68 saying,
"Prophecy to us, you Christ!
Who was it that struck you?"

The Temple
Police
Also
Strike Him

Mk. 14:65

65 And some began
to spit on him, and
to cover his face,
and to strike him,

saying to him,
"Prophecy!"

And the guards***
received him with blows. 65

Lk. 22:63-65

63 Now the men who were holding Jesus
mocked him

and beat him;

64 they also blindfolded him
and asked him,
"Prophecy!
Who was it that struck you?"

[reviling him.

And they spoke many words against him,

*To his courtroom, where the Sanhedrin had now been assembled. **Jesus, here speaks of two things, - first, of his exaltation to the right hand of God, immediately after His ascension; and second, of His final coming again at the end of the age. ***The Jewish temple police.

[Also during this Time of Waiting for Daylight]

e. Jesus is Denied by Peter. § 212 (THURSDAY NIGHT)

Mt.26:69-75

Mk.14:66-72

Lk.22:56-62

Jn.18:25-27

(a) The First Group* of Denials.

While Peter ⁶⁹Now Peter
Is Sitting was sitting outside
By the fire in the courtyard.

The Door- And a maid
Maid
Approaches
and
Sees Peter

She Comes came up to him,

up to Him and said,

She Stares

At Him

She

Accuses Him

But He ⁷⁰But he denied it before them all,
denies saying,
Emphatically.

Then He Gets "I do not know what you mean."

Up and Goes Out
to the Parch.

There A Cock Crows

(b) The Second Round of Denials

Mt.

When He
Comes Back

⁷¹And when he went out to the porch,

Another

Maid

Accuses

Him

another maid saw him,
and she said to the bystanders,
"This man
was with Jesus of Nazareth."

Mk.

⁶⁹And

the maid saw him, [bystanders,
and began again to say to the
"This man
is one of them."

Lk.

⁵⁸And a little later

some one else ** saw him and said,
"You also are one of them."

He Denies

Again

With

an Oath

This Time.

⁷²And again he denied it

with an oath,

"I do not know the man."

⁷⁰But again he denied it.

But Peter said,

"Man, I am not."

(c) The Third Round of Denials

An Hour

Later

the Men

by the Fire

Accuse Peter,

⁷³After a little while

the bystanders
came up and said to Peter,

And after a little while

again the bystanders
said to Peter,

⁵⁹And after an interval ²⁵Now
of about an hour

still another insisted,
saying,

Jn.
Simon Peter
was standing and
warming himself.

They
said to him,

"Are not you also
one of his disciples?"
He denied it and said,
"I am not."

They Ask Him

He Denies.

They Are Sure

For He Is

A Galilean

"Certainly you are also
one of them,

for your accent betrays you."

"Certainly you
are one of them;
for you are a Galilean."

"Certainly this man also
was with him;
for he is a Galilean."

A Kinsman of

Malchus (whose ear Peter had cut off)

Confirms It

Personally

Peter, Now

Completely

Dismayed

Lk.

⁶⁰But Peter said,

"Man, I do not know
what you are saying."

Jn.
²⁶One of the servants^b of the high
a kinsman of the man
whose ear Peter had cut off, asked,
"Did I not see you in the garden
with him?"

²⁷Peter again denied it;

*The many denials by Peter naturally arrange themselves into three groups (not counting the one to the portress Jn. 18:17) (1) After the FIRST round, Peter goes out into the porch. (2) After an interval he is again accosted by another maid, and comes back to the group at the fire, only to have them, too, join in the accusations. (3) After another interval--an hour later--the men again take up the question. Others joins in the fray, and Peter ends by cursing. His Galilean brogue betrays him. Then Jesus in passing looks on Peter. Peter ends it all by going out and weeping bitterly.

^aOr, forecourt. Some ancient authorities add and the cock crowed. ^bor slaves.

Begins to Curse ^{Mt.} 74 Then he began to invoke a curse on himself
and He Swears and to swear,
That He Never "I do not know the man."
Knew Jesus

Just Then ^{Mt.} And immediately ^{Mk.} 72 And immediately ^{Lk.} And immediately, ^{Jn.} and at once
The Cock the cock crowed. the cock crowed while he was still speaking,
Crows a second time. the cock crowed. the cock crowed.

Jesus Turns ^{Mt.} 75 And Peter remembered ^{Mk.} And Peter remembered ^{Lk.} 61 And the Lord turned
and Looks at Peter; the saying of Jesus, how Jesus had said to him, and looked at Peter.
at Peter; the word of the Lord,
Peter Recalls how he had said to him,
Jesus' Words "Before the cock crows, "Before the cock crows twice "Before the cock crows today,
of Warning you will deny me threetimes." you will deny me three times." you will deny me three times."

He Goes And he went out ^{Mt.} And he went out, ^{Mk.} And he broke down ^{Lk.} 62 And he went out,
Out and Weeps and wept bitterly. and wept. and wept bitterly.
Heartbreakingly,

[Continued in § 215]

Jesus Is Condemned By the Sanhedrin. § 213 (FRIDAY AT SUNRISE)

Mt. 27:1

Mk. 15:1

Lk. 22:66-71

After Daylight***

1 When morning came,

1 And as soon as it was morning

66 When day came,
the assembly of
the elders of the people
gathered together,
both chief priestsA Formal Meeting
of the Sanhedrin
Condemns Jesus
As Guilty
of Blasphemyall the chief priests
and the elders of the peoplethe chief priests
with the elders
and scribes,and scribes;
and they led him away,
to their council.(This Meeting
Is Held in
"The Hall of Hewn Stone,"
On the Temple Area,
The Official Meeting-
place of the
Sanhedrin)

took counsel

and the whole council
held a consultation.

against Jesus

And As
Deserving
Death

to put him to death;

They Ask
Whether He is
The Messiah.

THE SCRIPTURE TO INTERPRET

And they said,
67 "If you are the Christ, tell us.He Despairs
of Justice
or Fair PlayTHE JUDGMENT IS
LESSBut he said to them,
"If I tell you, you will not believe;
68 and if I ask you*,
you will not answer.But He
Bears Witness
Officially
That He Is
The Messiah69 "But from now on
the Son of man
shall be seated at the right hand
of the power of God."Then They Ask Him,
Are You
The Son of God?
He Affirms
A second time
that He Is (See § 210)
On This Count,
Then,
They Formally
Condemn Him.70 And they all said,
"Are you the Son of God, then?"And he said to them,
"You say that I am."71 And they said,
"What further testimony do we need?*"
We have heard it ourselves from his own lips!"

*i.e., Ask you questions.

**So Jesus was condemned to die because He officially and voluntarily claimed to be,
1st. The Son of Man, i.e., The Messiah (vs. 67-69). 2nd. The Son of God. (v. 70-71).This repeats and ratifies officially, by a legally called daylight meeting in the
official temple court-room, the same sentence voted at the previous illegal night session
held at the High Priest's House (§ 210).It was illegal by Sanhedrin rules to condemn a man to death at night, as they had done
(§ 210). This formal meeting after daylight, makes it legally correct.

(1) *What Judas Did*

- a. *The Remorse of Judas* ** When Judas,
his betrayer,
He *Sees that Jesus* saw that he was condemned,
Is Condemned he repented.
He *Returns* And brought back the thirty pieces of silver
The Blood Money to the chief priests and elders,
saying,

"I have sinned in betraying innocent blood."

[Jn. 18:28. Then they led Jesus from Caiaphas ("the sanhedrin"), to Pilate

The Priests Are Cynical

They said,
"What is that to us?
See to it yourself."

THE YEAR'S FAIRY TALE

- b. *The Despair of Judas*
He Flings The
Accursed Money
*Into the Holy Place**
- c. *The Suicide*
- ⁵And throwing down the pieces of silver
in the temple,*
he departed;
- and he went and hanged himself.

and he went and hanged himself.

(2) *What the Chief Priests Did*

- The Dilemma
of the Priests*
- “But the chief priests, taking the pieces of silver, said,
“It is not lawful to put them into the treasury,
since they are blood money.”

7So they took counsel,
and bought with them the potter's field,
to bury strangers in.

Therefore that field has been called
the Field of Blood to this day.

Their Decision

A Prophecy Comes True

9Then was fulfilled
what had been spoken by the prophet Jeremiah,
saying,
"And they took the thirty pieces of silver,
the price of him on whom a price had been set
by some of the sons of Israel,
10and they gave them for the potter's field,
as the Lord directed me."

• • • • •

*Or, into the sanctuary; Gk. eis ton naon.

In Gethsemane they seized Jesus (Lk. 54a), then "led him away" (54b) and brought him to "the palace of the high priest," a huge pile of buildings, in which was also the high priest's own courtroom. (See notes p.227).

From the Palace of the high priest, they brought Jesus, "as soon as it was day," to "the official court room of "the Sanhedrin", what Josephus calls "the hall of hewn stone," just south of the temple. Here the final official sentence of the Jewish supreme court! Was passed upon Jesus. Luke contrasts accurately "the palace of the high priest" (Lk. 22:54) with "their Sanhedrin" (Lk. 22:66).

From this official courtroom of the sanhedrin, just south of the temple, they are (now that He has been officially condemned) conducting Jesus to deliver him to Pilate's judgment hall, the Pretorium, just north of the temple area. In doing so they must pass directly in front of the "holy place", "the na on."

This gives Judas his chance to do this spiteful thing, and he flings the now hated money into the holy place, ("the sanctuary.")

***Remorse differs from repentance in that it lacks faith in the forgiving love of God, and so Judas despairs instead of repenting.*

a. The First "Trial" Before Pilate. § 215 (FRIDAY AFTER SUNRISE.

See footnotes; pp.179,203,243.)

(a) Jesus Is Delivered to the Governor (in "the Pretorium")].*

Jesus Is Bound Mt. 27:2, 11-14 Mk. 15:1b-5 Lk. 23:1-6 Jn. 18:28-38
 And Led
 **From the Jewish Courtroom
 "The Sanhedrin" into Pilate's Courtroom.
 "The Pretorium" and delivered him to Pilate the governor. (vs.3-10 § 214)
 To Pilate, nor.
 The Governor. (vs.3-10 § 214)

Then the whole company of them arose,
 Then they

led Jesus from [the house of] Caiaphas to the Praetorium.

It was early. [About 6 a.m.]

(b) The Jews Remain Outside in The Court Yard

Jn.

The Jews Stay Outside in the Court-yard;

28b Jn.
 They themselves did not enter the Praetorium, so that they might not be defiled, but might eat the passover.

(c) Pilate Comes Out To Inquire What Jesus Is Accused Of

Jn.18:29-32

Pilate's Courtroom
 There was a Porch Facing the Yard
 So Pilate Comes Out On This Porch To Ask What The Charges Are.
 They Seek to Dodge the Issue.

29 So Pilate went out to them*** and said,
 "What accusation do you bring against this man?"

30 They answered him,
 "If this man were not an evildoer, we would not have handed him over."

31 Pilate said to them,
 "Take him yourselves and judge him by your own law."

Pilate Forces Them to Come Out in the Open.
 They Seek Death by Crucifixion

The Jews said to him,
 "It is not lawful for us to put any man to death."

So Christ's Prophecy Comes True

Lk.

32 This was to fulfill the word which Jesus had spoken, to show by what death he was to die. (Mt.20:17-19,p.172)

Then They Accuse Jesus Specifically of Treason on three Counts

2 And they began to accuse him, saying, (See v.14-15,p.235)

"We found this man perverting our nation, and forbidding us to give tribute to Caesar, and saying that he himself is Christ a king." (Cf. Jn.18:36 below; Jn.6:15,p.95)

(d) Pilate Goes In to Examine Jesus Personally

Mt.

Mk.

Lk.

Jn.

Pilate Enters the Court-Room.
 Calling

33 Pilate entered the Praetorium again and called Jesus,

Jesus, 1 Now Jesus stood before the governor;
 He Examines Him and the governor asked him,
 Personally "Are you the King of the Jews?"

2 And Pilate asked him,
 "Are you the King of the Jews?"

3 And Pilate asked him, and said to him,
 "Are you the King of the Jews?" "Are you the King of the Jews?"

Jesus Inquires Why He Asks This - For He did not Hear The Charges made outside

Jn.
 34 Jesus answered,
 "Do you say this of your own accord, or did others say it to you about me?"

Pilate Says the Jews had Accused Him of Wanting To Be King

35 Pilate answered
 "Am I a Jew?
 Your own nation and the chief priests have handed you over to me; what have you done?"

*He was first bound, when arrested, in the Garden (Jn. 18:12); later He was unbound during the trial; and now he is bound again, before being led away to the Roman governor.

**The words, "the house of" are not in the Greek text, and should be omitted; for it was from the official trial by the Sanhedrin in their official court room, near the temple. Luke contrasts accurately "the high priests house" (22:54) with "their council" (22:66).

***The Governor came out of the Courtroom, onto the porch, facing the Court-yard.

Then Jesus
Explains
The Spiritual Nature
Of His Kingdom

³⁶Jn. Jesus answered,
"My kingship is not of this world;
if my kingship were of this world,
my servants would fight, [Jews;
that I might not be handed over to the,
but my kingship is not from the world."

³⁷Pilate said to him,
"So you are a king?"

Pilate Persists

Mt. Jesus said to him, *Mk.* And he answered him, *Lk.* And he answered him, "*Mt.* You have said so." "*Mk.* You have said so." "*Lk.* You have said so."
He Is
King
Of Truth

Jesus answered,
"You say that I am a king.
For this I was born, [world,
And for this I have come into the
to bear witness to the truth.
Every one who is of the truth
hears my voice."

(c) Pilate Brings Jesus Out to the Jews, Intending to Free Him

³⁸Pilate said to him,
"What is truth?"

After he had said this,
he went out to the Jews again,
and told them,

Then Pilate
Goes Outside,
Taking Jesus
Along, saying,
He had Found no
Crime In Jesus. *Mt.*

Lk.
⁴And Pilate said to the chief
priests and the multitudes,
"I find no crime in this man." "I find no crime in him."

Then The Jews
Accuse Him of ¹²But when he was accused
Many Things by the chief priests and elders
Jesus Keeps he made no answer.
Silent.
Pilate ¹³Then Pilate said to him,
Urges Him
To Reply,

Mk.
³And the chief priests
accused him of many things.

Mt.
⁴And Pilate again asked him,
"Have you no answer to make?
See how many charges they bring against you."

"Do you not hear
how many things they testify
against you?"

But Jesus ¹⁴But he gave him no answer,
Keeps Still not even to a single charge;
so that the governor wondered
greatly.

⁵But Jesus made no further answer,
so that Pilate wondered.

The Jews are
More Urgent
They Speak
of Jesus' Work
In Galilee;

Lk.
⁹But they were urgent, saying,
"He stirs up the people,
teaching throughout all Judea,
from Galilee even to this place."

⁶When Pilate heard this,
he asked whether the man was a Galilean.

But Galilee
Is Ruled by Herod.

b. The "Trial" Before Herod. § 216 (FRIDAY MORNING).

Lk. 23:7-12

(a) Pilate Sends Jesus to Herod

So Pilate Shifts
Responsibility
To Herod.

⁷And when he learned that he belonged to Herod's jurisdiction,
he sent him over to Herod, who was himself in Jerusalem at that time.

Pilate Sends
Jesus to Herod

⁸When Herod saw Jesus, he was very glad,
for he had long desired to see him, because he had heard about him, (See § 85, p. 91, *Lk.* 9:9
and footnote)

Herod
Is Gratified

⁹So he questioned him at some length;
but he made no answer.

He Questions
Jesus

¹⁰The chief priests and the scribes stood by, vehemently accusing him.

The Jews
Accuse Him.
Herod and
His Courtiers
Mock Jesus.
Herod Sends Him
Back to Pilate

¹¹And Herod with his soldiers treated him with contempt and mocked him; (Cf. § 211, and
Lk. 22:63-65, p. 231,
Jn. 19:2, 31; § 218)

(b) Herod Sends Jesus Back to Pilate

then, arraying him in gorgeous apparel, he sent him back to Pilate.

¹²And Herod and Pilate became friends with each other that very day,
for before this they had been at enmity with each other.

Mt. 27:15-26

Mk. 15:6-20

Lk. 23:13-25

Jn. 18:39-19:16

[Herod sends Jesus Back to Pilate, v.11]

(a) Pilate Again Brings Jesus Out On the Porch Facing the Courtyard
Where the Jews are Waiting.Pilate Comes Out
and Calls the Jews
Together AgainLk.
13 Pilate then called together the chief priests and the rulers and the people,14 and said to them,
"You brought me this man as one who was perverting the people;
and after examining him before you,He Sums Up
The Trial,
Up to This Momentbehold, (Jn. 18:38)
I did not find this man guilty of any of your charges against him;
15 neither did Herod, for he sent him back to us. (Cf. Lk. 23:2, p. 233 and
Behold, nothing deserving death has been done by him." Jn. 18:38f)

(b) Pilate Proposes a Compromise

Then,

According
to an
Ancient
Custom,Mt.
15 Now at the feast the governor was accustomed
to release for the crowd any one prisoner
whom they wanted.Mk.
6 Now at the feast he used
to release for them any one prisoner

whom they asked.

Pilate Proposes
to Release Jesus,
After Scourging
Him.Jn.
39 But you have a custom
That I should release one man for you
at the passover;

(Cf. Mt. 27:26) (Cf. Mk. 15:15)

16 "I will therefore chastise him and release him.^b

(See v. 22f. and Jn. 19:1)

But there is
Another
Prisoner,
an Assas-
sin,Mt.
16 And they had then
a notorious prisoner,
called Bar-ab'bas.^{a*}Mk.
7 And among the rebels in prison,
who had committed murder in the insurrection,
there was a man called Bar-ab'bas. (Lk. 23:19, 25; Jn. 18:40)Jesus-Barabbas;
The Crowds
Ask For The
Usual Favor.
Pilate
Appeals
to the Mob,
to Demand
Jesus-
Christ

17 So when they had gathered,

8 And the crowd came up
and began to ask Pilate
to do as he was wont to do for them.
9 And he answered them,Jn.
"Do you want me
to release for you
the King of the Jews?"
"Will you
have me release for you
the King of the Jews?"Bar-ab'bas^{a*} or
Jesus who is called Christ?"In Spite of
the Priests'
Purpose
To Kill
Jesus.18 For he knew
that it was out of envy
that they had delivered him up.10 For he perceived
that it was out of envy
that the chief priests had delivered him up.

(c) The Trial Is Interrupted by a Messenger

Just Then
Pilate Is
Interrupted
by a
Messenger
from His Wife.19 Besides, while he was sitting on the judgment-seat,
his wife sent word to him,
"Have nothing to do with that righteous man, (See Jn. 18:38)
for I have suffered much over him today in a dream."

Mk.

While
Pilate Is
Thus Occu-
pied,
the Jewish
Rulers
Incite the Mob
to Demand
Barabbas20 Now the chief priests
and the elders
persuaded the people
to ask for Bar-ab'bas,
and destroy Jesus.11 But the chief priests
stirred up the crowd
to have him release for them Bar-ab'bas instead. (v. 7)^{a*}Some ancient authorities read Jesus Barabbas.^bHere, or after verse 19, some ancient authorities add verse 17. Now he was obliged to release one man to them at the festival.

Mt.

(d) Pilate Continues The Trial

Pilate Again Asks Which One 21The governor again said to them,
"Which of the two do you want me to release for you?"

They Answer Fiercely And they said, 18But they all cried out together, 40They cried out again,
"Not this man,

"Barabas!" "Bar-ab'bas." "Away with this man
and release to us
Bar-ab'bas" -- but
Bar-ab'bas."

The Character
of Barabbas

(Cf. Mk. 15:7, p. 235) Now Bar-ab bas was a robber.

A Robber
And Insur-
rectionist
A Murderer.

(cf. v.16) (cf. v.7)

19a man who
had been thrown into prison for an insurrection
started in the city,
and for murder.

Mt.

Mk.

Lk.

Then Pilate Asks. 22Pilate said to them, 12And Pilate again said to them, 20Pilate addressed them once more,
desiring to release Jesus;

what Then Shall I Do with Jesus- The- Christ? "Then what
shall I do with Jesus
who is called Christ?" "Then what
shall I do with the man
whom you call
the King of the Jews?"

They Shout, Crucify! They all said, 13And they cried out again, 21but they shouted out,
"Let him be crucified." "Crucify him!" "Crucify, crucify him!"
Crucify Him!

23And he said, 14And Pilate said to them, 22A third time he said to them,
"Why,
what evil has he done?" "Why,
what evil has he done?" "Why,
what evil has he done?"

Next Pilate Proposes
Scourging,
Instead of
Crucifixion.

(Jn. 18:38; 19:6)

I have found in him no crime deserving
[death;
I will therefore chastise him
and release him." (See v.16)

(e) Pilate Takes Jesus Inside, and Has Him Scourged

So Jesus Is Scourged: Then 19Then Pilate took Jesus [inside. See v. 4]
and scourged him. (Cf. Mt. 27:26b; Mk. 15:15b; Lk. 23:16)

The Soldiers Mockingly Array Him as a King and 2And the soldiers plaited a crown of thorns, [cf. § 211, 212, 216, 218, 221]
and put it on his head,
and arrayed him in a purple robe;

Hail Him, 3they came up to him, saying,
"Hail, King of the Jews!"
and struck him with their hands.

(f) Pilate Brings Jesus Out Mockingly Arrayed Like a King

Pilate Comes Out 4Pilate went out again, and said to them,
"Behold, I am bringing him out to you,
that you may know that I find no crime in him." (v.6)

Followed by Jesus. 5So Jesus came out, wearing the crown of thorns and the purple robe.

Pilate Presents Jesus to Them; Pilate said to them,
"Here is the man!"

They Demand Crucifixion 6When the chief priests and the officers saw him, they cried out,
"Crucify him, Crucify him!"

Pilate Asserts Jesus' Innocence Pilate said to them,
"Take him yourselves and crucify him, (v.4, Mt. 27:24)
for I find no crime in him."

The Jews Accuse Him of Claiming to Be The Son of God 7The Jews answered him,
"We have a law, and by that law he ought to die,
because he has made himself the Son of God." (Mk. 14:61-64, p. 229; Lk. 22:70, p. 231 and Note)
The Governor Becomes Superstitious, 8When Pilate heard these words,
he was the more afraid;

(g) Pilate Takes Jesus Inside, to Examine Him Privately About This Charge:

He Goes Inside

Jn.

He Questions Jesus
Privately.

⁹He entered the praetorium again
and said to Jesus,
"Where are you from?"

Jesus Gives
No Answer.

But Jesus gave no answer.

Pilate Demands
to Know Why

¹⁰Pilate therefore said to him,
"You will not speak to me?
Do you not know that I have power to release you,
and power to crucify you?"

Jesus
Avows His
Sublime Faith
in God

¹¹Jesus answered him,
"You would have no power over me
unless it had been given you from above; (Jn.3:27,p.33)
therefore he who delivered me to you has the greater sin."

(h) Pilate Comes Out Alone and Resumes Trial

Pilate Comes Out Alone,
and Again attempts
to Release Jesus
The Jews
Threaten to Accuse
The Governor of Treason
Against Caesar

¹²Upon this, Pilate sought [again] to release him,
but the Jews cried out,
"If you release this man, you are not Caesar's friend;
everyone who makes himself a king sets himself against Caesar."

(i) Pilate Has Jesus Brought Out Again; This Time to Be Sentenced

Pilate Is Afraid.
So He Has Jesus
Brought out
to Be Sentenced.

¹³When Pilate heard these words,
he brought Jesus out
and sat down on the judgment seat,
at a place called The Pavement, and in Hebrew, Gab'ba-tha.

¹⁴Now it was the [day of] Preparation for the Passover;*
it was about the sixth hour.

Pilate
Taunts the Jews

He said to the Jews,
"Here is your King!"

They Become ^{Mt.} 23^b But they shouted
Furious all the more,

^{Mk.} 14^b But they shouted
all the more,

^{Lk.} 23^b But they were urgent,
demanding with loud cries

^{Jn.} 15^b They cried out,
"Away with him,
away with him,

and Demand
Crucifixion. "Let him be crucified!" "Crucify him!"

that he should be
crucified.

Jn.

crucify him!"

He Retorts

Pilate said to them,
"Shall I crucify your king?"

They Make a
Final Thrust.

The chief priests answered,
"We have no king but Caesar."

(j) Pilate Makes a Final Appeal, As He Washes His Hands of This Matter

Pilate
Tries
a Final Alibi

^{Mt.} 24^b So when Pilate saw that he was gaining nothing,
but rather that a riot was beginning,
he took water and washed his hands before the crowd,
saying,
"I am innocent of this man's blood;*
see to it yourselves."

They Accept
His Challenge
and Cry Out
for His Blood
They Win.

²⁵And all the people answered,
"His blood be on us
and on our children!"

Lk.

And their voices prevailed.

*Should be "The Preparation" of the Passover. See footnote to § 226, p. 245.

*Some authorities read this righteous blood, or this righteous man's blood.

(k) Then Pilate Gives Sentence

Pilate Gives
Formal Sentence
of Death
by Crucifixion

Lk.
24So Pilate gave sentence
that their demands
should be granted.

(l) Then He Releases Barabbas

Mt.
He Releases 26Then
a Murderer, he released for them
To The Jews. Bar-ab'bas,

Mk.
15So Pilate,
wishing to satisfy the crowd,
released for them
Bar-ab'bas;

(Mk.15:7; Jn.18:40,p.236)

Lk.
25He released
the man
who had been thrown into prison,--
for insurrection and murder, (v.19)
whom they asked for;

(m) He Delivers Jesus to The Soldiers for Execution

Mt.
He Turns and having scourged Jesus,
Jesus Over delivered him
to The delivered him
Soldiers

Mk.
he delivered him

Lk.
and having scourged Jesus, but Jesus
(cf. 23:16)
he delivered up
to their will.

Jn.
16Then
(cf. 19:1)
he handed him
over to them

for Execution, to be crucified.

to be crucified.

to be crucified.

d. The Soldiers Mock Jesus. § 218 [cf. § 211,212,216,221]

Mt. 27:27-31
The Soldiers 27Then the soldiers
Take Jesus of the governor
Inside, took Jesus
into the Praetorium,

Mk. 15:16-20
16And the soldiers
led him away
inside the palace
(that is, the Praetorium);

They All and gathered
Gather, the whole battalion
before him.

and they called together
the whole battalion.

The Purple 28And they stripped him,
Robe and put a scarlet robe on him.

17And they clothed him in a purple cloak,

A Mock 29And plaiting a crown of thorns
Crown they put it on his head,

and plaiting a crown of thorns
they put it on him.

A Mock and put a reed
Scepter in his right hand.

(v.19)

Mock And kneeling before him
Homage they mocked him, saying,
"Hail, King of the Jews!"

18And they began to salute him,
"Hail, King of the Jews!"
19And they struck his head with a reed,

Insults
They Spit 30And they spat upon him,
on Him and took the reed
and and struck him on the head.
Strike Him (v.19c)

and spat upon him,

and they knelt down
in homage to him.

They 31And when they had mocked him,
Reclothe Him they stripped him of the robe,
and put his own clothes on him.

20And when they had mocked him,
they stripped him of the purple cloak,
and put his own clothes on him.

Mt. 27:31b-43.

Mk. 15:20b-41

. 23:26-49

Jn. 19:17-30

§ 219

(a) They Set Out for Calvary

They Lead 31b And led him away
Jesus Away to crucify him.
Bearing
His Own Cross

a. Jesus Is Led Away to Be Crucified.

20b And they led him out
to crucify him.

17 So they took Jesus,
and he went out,
bearing his own cross,

Lk.

26 And as they led him away,

they seized one

Later
Simon

32 As they were marching out,
they came upon a man of Cy-re'ne,

Is Compelled
to Bear
the Cross

Simon by name;

21 And they compelled a passer-by
Simon of Cy-re'ne,
who was coming in from the country,
the father of Alexander and Rufus,

Simon of Cy-re'ne, [In N. Africa]
who was coming in from the country,

this man they compelled
to carry his cross.

and laid on him the cross,
to carry it behind Jesus.

(b) A Great Multitude Follows

Lk.

A Great Crowd
Including
Women
Bewail Jesus

27 And there followed him
a great multitude of the people,
and of women
who bewailed and lamented him.

Jesus Warns
the Women

28 But Jesus turning to them said,
" Daughters of Jerusalem,
do not weep for me,
but weep for yourselves
and for your children.

He Prophesies
Of Future
Calamities
for Jerusalem

29 " For behold, the days are coming
when they will say,
'Blessed are the barren,
and the wombs that never bore,
and the breasts that never gave suck!'
30 " Then they will begin to say to the mountains,
'Fall on us';
and to the hills,
'Cover us.'

Jesus Is
A Companion
of Criminals

31 " For if they do this when the wood is green,
what will happen when it is dry?"

32 Two others also,
who were criminals,
were led away
to be put to death with him.

(c) They Arrive At Calvary

They Come
To
Calvary

33 And when they came
to a place
called Gol'go-tha,*
(which means
the place of a skull),

22 And they brought him
to the place
called Gol'go-tha *
(which means
the place of a skull).

33 And when they came
to the place

to the place

which is called

called
the place of a skull,
which is called in
Hebrew Gol'go-tha.*

They Offer
Jesus
A Seda-
tive

34 they offered him
wine to drink,
mingled with gall;
but when he tasted it,

23 And they offered him
wine
mingled with myrrh:

he would not drink it. but he did not take it.

*According to the Latin, Calvary, which has the same meaning.
"Gordon's Calvary" is the only spot perfectly fitting every scriptural allusion. It is a small hill north of the city, just outside the "Damascus gate," in the middle of the north wall. As one comes out of this gate, directly in front of him, one sees, across the road running outside the north wall, a precipice, about as high as a house, forming the south side of the hill called "Gordon's Calvary." In that wall of rock one sees at once three large holes somewhat resembling the eye-sockets and mouth holes in a human skull. Hence the nickname, "Skull Hill," or in Latin Calvary, or in Hebrew "Golgotha". To ascend the hill, the procession turned east a few rods and then to the left a few rods more, and then again left, so as to ascend the gentle eastern slope to the top of the ridge. This is the place of Crucifixion. (See also note, p. 246).

Mt. 27: 35-36

Mk. 15: 24-25

Lk. 23: 33b-34

Jn. 19: 18-25

Here
JesusIs Crucified
(Cf. v. 38
below)Also Two
Criminals,Jesus Prays
Forgiveness
As the Nails
Are DrivenThe (v. 37)
Title Is Placed
On the Cross.The Jews
ProtestPilate
Is StubbornThere
they crucified him,
and
the criminals
one on the right
and one on the left.34And Jesus said,
"Father, forgive them;
for they know not
what they do." *18There
they crucified him,
and with him
two others,
one on either side,
and Jesus between them.19Pilate also wrote a title
and put it on the cross;
It read,
"Jesus of Nazareth,
the King of the Jews."20Many of the Jews read this title,
for the place where Jesus was crucified
was near the city;
and it was written
in Hebrew,
in Latin,
and in Greek.21The chief priests of the Jews
then said to Pilate,
"Do not write,
'The King of the Jews',
but, 'This man said,
'I am King of the Jews.'"22Pilate answered,
"What I have written I have written."

Mt.

Mk.

Lk.

Jn.

35And
when they had crucified him,The
Soldiers
Divide
His Garments
As Their
Own Loot.For His Coat
They Gamble

by casting lots;

and divided his
garments
among them,
And they cast lots
to divide his
garments.casting lots for them,
to decide what each should take.23When the soldiers
had crucified Jesus
they took his garments
and made four parts,
one for each soldier.But his tunic was without seam,
woven from top to bottom;
24So they said to one another,
"Let us not tear it,
but cast lots for it
to see whose it shall be."This was to fulfill the scripture,
"They parted my garments
among them,
and for my clothing
they cast lots."

25So the soldiers did this.

It is
Nine O'clock,
Then The
Soldiers
Keep Guard,
36then they sat down
and kept watch over him there.25And it was the third hour,*
when they crucified him.

*Some ancient authorities omit the sentence And Jesus said,---what they do.

*Nine o'clock A.M. reckoned according to Jewish time.

Mt. 27:37-44

Mk. 15:26-32

Lk. 23:35-43 [Cf. §§ 211, 212, 216, 218]

The People Gaze³⁵And the people stood by, watching;**The Rulers
Scoff**

(Cf. v. 41 below)

(Cf. v. 31 below)

but the rulers scoffed at him,
saying,
"He saved others;
let him save himself,
if he is the Christ of God,
his Chosen One!"

(Cf. v. 32 below)

**The Soldiers
Mock**

³⁶The soldiers also mocked him,
coming up and offering him vinegar,
³⁷and saying,
"If you are the King of the Jews,
save yourself!"

**His Title
Accuses
Him**²⁶And³⁸There was also

³⁷And over his head
they put
the charge against him,
which read,

the inscription
of the charge against him
read,

an inscription over him^a (Cf. Jn. 19:10-22)

"This is Jesus
the King of the Jews"

"This is
"The King of the Jews!" the King of the Jews."

³⁸Then two robbers
were crucified with him,
one on the right
and one on the left.

²⁷And with him (Cf. vs. 32, 33b above)
they crucified two robbers,
one on his right
and one on his left.^b

**The Crowds
Rail At Him**

³⁹And those who passed by
derided him,
wagging their heads
⁴⁰and saying,
"You who would destroy
the temple
and build it in three days,
save yourself!
If you are the Son of God,
come down from the cross."

²⁹And those who passed by
derided him,
wagging their heads,
and saying,
"Aha! You who would destroy
the temple
and build it in three days,
³⁰save yourself, (Cf. v. 37 above)
and come down from the cross!"

**Even the
Priests
and
Scribes
Join
The Tirade
of Mockery**

⁴¹So also
the chief priests,

with the scribes and elders,
mocked him,
saying,
⁴²"He saved others;
he cannot save himself.

"He is the King of Israel;
let him
come down now
from the cross,

and we will believe in him.

³¹So also (Cf. v. 35 above)
the chief priests

mocked him to one another
with the scribes,
saying,
"He saved others;
he cannot save himself.
³²"Let the Christ,
the King of Israel,

come down now
from the cross,
that we may see
and believe."

(Cf. v. 35 above)

⁴³"He trusts in God;
let God deliver him now,
if he desires him;
for he said,
'I am the Son of God.'"

**The Robbers
Too
Reproach
Him**

⁴⁴And the robbers
who were crucified with him
also reviled him in the same way.

Those who were crucified with him
also reviled him.

^aMany ancient authorities add, in letters of Greek and Latin and Hebrew. ^bMany ancient authorities insert verse 28 And the scripture was fulfilled, which says, "He was reckoned among the transgressors."

Lk. 23:35-43

Then
One of Them
Repents

39 One of the criminals who were hanged
railed at him, saying,
"Are you not the Christ?
Save yourself and us!"

40 But the other rebuked him, saying,
"Do you not fear God,
since you are under the same sentence of condemnation?
41 And we indeed justly;
for we are receiving the due reward of our deeds;
but this man has done nothing wrong."

And Begs
For Mercy

42 And he said,
"Jesus, remember me
when you come in your kingly power." *

He
Is Forgiven

43 And he said to him,
"Truly, I say to you,
today you will be with me in Paradise."

d. Jesus Provides for His Mother. § 222

Jn. 19:25-27

Christ Makes
Final Provision
for His Mother

25 But standing by the cross of Jesus were
his mother,
and his mother's sister,
Mary the wife of Clo'pas,
and Mary Mag'da-lene.

Entrusting Her
To The Beloved
Disciple

26 When Jesus saw his mother,
and the disciple whom he loved standing near,
he said to his mother,
"Woman, behold your son!"

27 Then he said to the disciple,
"Behold your mother!"

He Accepts
The Charge

And from that hour
the disciple took her to his own home.

e. Darkness Overwhelms the Whole Land. § 223

Mt. 27:45

Mk. 15:33

Lk. 23:44-45

Darkness
Prevails
45 Now from the
sixth hour*
there was darkness
over all the land^b
until the ninth hour.

(Mt. 27:51)

33 And when the
sixth hour had come,*
there was darkness
over the whole land^b
until the ninth hour.

(Mk. 15:38)

44 It was now about the
sixth hour,*
and there was darkness
over the whole land^b
until the ninth hour,
45 while the sun's light failed;^c
and the curtain of the temple
was torn in two.

*Greek kingdom.

^bOr earth.

^cOr the sun was eclipsed. Many ancient authorities read the sun was darkened.

^d6th hour is 12 o'clock noon, by our reckoning.

(1) The Death. § 224

(a) The End Approaches

	Mt. 27:46-56	Mk. 15:34-41	Lk. 23:46-49	Jn. 19:28-30
Jesus	46And about the ninth hour*	34And at the ninth hour*		
Prays	Jesus cried with a loud voice,	Jesus cried with a loud voice,		
To The Father	"Eli, Eli, la'ma sa-bach-tha'ni?" that is, "My God, my God, why hast thou forsaken me?"	"E'lo-i, E'lo-i, la'ma sa-bach-tha'ni?" which means, "My God, my God, why hast thou forsaken me?"		
What The People	47And some of the bystanders hearing it said, "This man is calling Elijah."	35And some of the bystanders hearing it said, "Behold, he is calling Elijah."		
				Jn. 19:28 28After this Jesus, knowing that all was now finished, said (to fulfill the scripture), "I thirst."
They Gave Him vinegar to Drink	48And one of them at once ran and took a sponge, filled it with vinegar, and put it on a reed, and gave it to him to drink.	36And one ran and, filling a sponge full of vinegar, put it on a reed and gave it to him to drink,	29A bowl full of vinegar stood there; so they put a sponge full of the wine on hyssop, and held it to his mouth.	
Some Object	49But the others said, "Wait, let us see whether Elijah will come to save him." *	saying, "Wait, let us see whether Elijah will come to take him down."		

(b) Jesus Dies

	Mt.	Mk.	Lk.	Jn.
Jesus	50And Jesus cried again	37And Jesus uttered	46Then Jesus, crying	30When Jesus
Cries	with a loud voice	a loud cry,	with a loud voice,	had received the vinegar,
Out,			said,	he said,
He				"It is finished."
Prays			"Father, into thy hands I commit my spirit!"	
He	and		And having said this	And
Gives				he bowed his head
Up	yielded up his spirit.			(Cf. Jn. 10:18)
His Life		and breathed his last. he breathed his last.		and gave up his spirit.

.....
 *Many ancient authorities insert And, another took a spear and pierced his side, and out came water and blood. *Three P.M.

(c) Nature Shudders

The Veil of the Temple Is Torn	51And behold, the curtain of the temple was torn in two, from top to bottom;	38And the curtain of the temple was torn in two, from top to bottom.	(Lk. 23:45)
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The Earth Quakes	and the earth shook, and the rocks were split;	
Tombs Are Torn Open Some Dead Are Raised	52the tombs also were opened, and many bodies of the saints who had fallen asleep were raised, 53and coming out of the tombs after his resurrection they went into the holy city and appeared to many.	

(d) The People Tremble

A Soldier Testifies The Guards Are Filled With Awe By What They Saw	54When the centurion and those who were with him, keeping watch over Jesus, saw the earthquake and what took place,	39And when the centurion, who stood facing him, saw that he thus ^a breathed his last, they were filled with awe,	47Now when the centurion, what had taken place,
And Make Various Remarks	and said, "Truly this was a Son of God!"	he said, "Truly this man was a Son of God."	he praised God, and said, "Certainly this man was innocent!"

The Crowd
Are Awe-Stricken

48And all the multitudes
who assembled to see the sight,
when they saw what had taken place,

returned home beating their breasts.

Jesus' Friends His Mother, and Other Women Witness His Death	59There were also many women there looking on from afar, who had followed Jesus from Galilee, ministering to him;	49There were also women looking on from afar, among whom were Mary Mag'da-lene, and Mary the mother of James the younger and of Joses, and Sa-lo'me,	49And all his acquaintances and the women who had followed him from Galilee stood at a distance and saw these things.
Some Are Named	56among whom were Mary Mag'da-lene, and Mary the mother of James and Joseph, and the mother of the sons of Zeb'e-dee.	41who, when he was in Galilee, followed him, and ministered to him; and also many other women who came up with him to Jerusalem.	(cf. v.49)

^aMany ancient authorities insert cried out and.

*The Jews Request
The Removal
of the Bodies*

³¹Since it was the [day of] Preparation,* [i.e., for the Sabbath, hence Friday*] in order to prevent the bodies from remaining on the cross on the sabbath (for that sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away.

*Soldiers,
Breaking
the Legs
of the Two
See That*

³²So the soldiers came and broke the legs of the first, and of the other who had been crucified with him;

*Jesus is
Already Dead
But They
Pierce
His Heart.*

³³but when they came to Jesus and saw that he was already dead, they did not brake his legs.
³⁴But one of the soldiers pierced his side with a spear, and at once there came out blood and water.

*John
Explains
What He Saw*

³⁵He who saw it has borne witness-- his testimony is true, and he knows that he tells the truth-- that you also may believe.

*Messianic
Prophecies
Come True*

³⁶For these things took place that the scripture might be fulfilled, "Not a bone of him shall be broken."
³⁷And again another scripture says, "They shall look on him whom they have pierced."

(3) The Burial. § 226 (FRIDAY EVENING)

Mt. 27:57-60

Mk. 15:42-46

Lk. 23:50-54

Jn. 19:38-42

a. Joseph Gets Permission to Bury

Joseph ⁵⁷When it was evening
Begs
the Body

⁴²And when evening had come, since it was the day of Preparation,* that is, the day before the sabbath,

³⁸After this

Who there came a rich man
Joseph from Ar-i-ma-the'a,
Is named Joseph,

⁴³Joseph of Ar-i-ma-the'a, a respected member of the council,

⁵⁰Now there was a man named Joseph from Joseph of Ar-i-ma-the'a, the Jewish town of Ar-i-ma-the'a. He was a member of the council, a good and righteous man, ⁵¹who had not consented to their purpose and deed,

[ing] who was also himself looking for the kingdom of God, and he was looking for the kingdom of God.

who also was a disciple of Jesus.

who was a disciple of Jesus, but secretly, for fear of the Jews

He
Peti- ⁵⁸He went
tions to Pilate
the and asked for
Governor

took courage and went to Pilate, and asked for

⁵²This man went to Pilate and asked for the body of Jesus.

asked Pilate that he might take away the body of Jesus;

the body of Jesus.

the body of Jesus.

*Greek "the Preparation." Consider A.T. Robertson's note (d) (*Harmony of the Gospels*, p.283). Harper Brothers, New York.

"(d) John 19:14, "Now it was the Preparation of the Passover." This is claimed to mean the day preceding the Passover festival. Hence Christ was crucified on the 14th Nisan, in opposition to the Synoptists. The afternoon before the Passover was used as a preparation, but it was not technically so called. This phrase "Preparation" was really the name of a day in the week, the day before the Sabbath, our Friday. We are not left to conjecture about this question. The Evangelists all use it in this sense alone. Matthew uses it for Friday (27:62), Mark expressly says that the Preparation was the day before the Sabbath (15:42), Luke says that it was the day of the Preparation, because the Sabbath was at hand. The New Testament usage is conclusive, therefore, on this point. This, then, was the Friday of Passover week. And this agrees with the Synoptists. Besides, the term "Preparation" has long been the regular name for Friday in the Greek language, caused by the New Testament usage. It is so in the Modern Greek today. It was the Sabbath eve, just as the Germans have Sonnabend for Sunday eve, i.e., Saturday afternoon. So this passage also becomes a positive argument for the agreement between John and the Synoptists." (Used by permission)

See especially Lk.23:54, p.246 and recall that the Jewish sabbath began at sunset on Friday.

Pilate Is
Surprised

44And Pilate wondered
if he were already dead;

He
Investigates

and summoning the centurion,
he asked him
whether he was already dead.^a

The Centurian
Certifies
To the Fact

45And
when he learned
from the centurion
that he was dead,
he granted the body
to Joseph.

Jn.
and Pilate

Pilate Grants
Joseph's
Request

Then Pilate
ordered it to be given to him.

gave him leave.

b. The Body Is Taken Down

They
Take Down
The Body
Nicodemus
gives His
Tribute

59And Joseph took
the body,

46And he bought
a linen shroud,
and taking him down,⁵³ Then he took it down

So he came
and took away his body.
39Nicodemus also, (Jn.3:1:7:51
who had at first
come to him by night,
came bringing a mixture
of myrrh
and aloes,
about a hundred
pounds^b weight.

They
Prepare
The Body
For Burial

and wrapped it
in a clean linen shroud,
wrapped him
in the linen shroud,
and wrapped it
in a linen shroud,

(Mk.16:1,p.248)

40They took the body
of Jesus,
and bound it
in linen cloths
with the spices,
as is the burial custom
of the Jews.

c. It Is Laid in The Tomb
The Place
of Burial
Is Described

The Body
of Jesus
Is Laid
in the
Tomb

60and laid it
in his own new tomb,
which he had hewn
in the rock;**

and laid him
in a tomb
which had been hewn
out of the rock;**

and laid him
in a rock-hewn tomb, a new tomb

where no one
had ever yet been laid. where no one
had ever been laid.

and he rolled
a great stone to
the entrance of the tomb,
and departed.
and he rolled
a stone against
the door of the tomb.

It Is Friday *
Just Before
Sunset, When
the Jewish
Sabbath
Begins

54And it was
the [day of] Preparation,^c

42So because of the
Jewish [day of] Preparation^c
as the tomb was
close at hand **
they laid Jesus there.

and the sabbath
was beginning.^c

* "The Preparation," see footnote on preceding page.

^aSome ancient authorities read whether he had been sometime dead. ^bGreek litras. ^cGreek was dawning.
** Just down the west slope of "Gordon's Calvary" is "a garden." It is a small level yard, with a few fruit
trees, flower beds, and a vegetable garden bed. At the north end, the rock of the hill is cut perpendicular,
like a wall as high as a house. In this rock wall is an opening into the rock. One must stoop to enter. A run-
way is cut there in front of the stone face of the rock wall, for a large stone, in wheel-like form, to be rolled
over so as to close the opening into the rock wall of the hill-side. Within, there is a room some 9 or 10 feet
square. On the east side there is a ledge or bench of rock as high as a seat, on which to lay the body of the
dead. Many believe this is the true sepulcher of our Lord. At least it fits, in every particular, the scriptural
account. (See also note, p. 239)

(I) THE RESURRECTION AND APPEARANCES (The Specific Order of Events) pp.247-258

1. BETWEEN THE BURIAL AND THE RESURRECTION (Jerusalem and Bethany) p.248

- (1) The Women, Sitting Over Against the Sepulchre,
See Where He is Buried (Mt. 27:61; Mk.15:47; Lk.23:55) (Friday p.m.) § 227
- (2) They Returned and Prepared Spices (Lk. 23:56a) § 228
- (3) They Rest on the Sabbath (Lk. 23:56b) (Friday 6p.m. to Saturday 6p.m.) § 229
- (4) A Guard Is Stationed Before The Tomb (Mt. 27:62-66) § 230
- (5) A While Before Sunset, Saturday evening,
the Women go to see the Tomb (Mt. 28:1) § 231
- (6) Then, after Sunset, They go to Buy Additional Spices (Mk. 16:1) § 232
- (7) After that, they go Home for the Night § 233

2. THE RESURRECTION MORNING (Jerusalem and Bethany) pp.249-252

- (1) Before Sun-up on Sunday, They Start for the Tomb (Mk.16:2; Jn.20:1) § 234
- (2) At sunrise, Jesus is resurrected
- (3) Then an Angel Comes and Rolls Back the Stone and Sits on it (Mt. 28:2-4) § 235
- (4) The Women are Coming to the Tomb Wondering,
"Who shall roll away the stone." (Mk. 16:2-3; Lk.24:1; Jn.20:1a) § 236
- (5) They See the Tomb Already Open (Jn. 20:1; Mk.16:4; Lk.24:2) § 237
- (6) Then Mary Magdalene Runs to tell Peter and John (Jn. 20:2) § 238 p.249
- (7) The Angel Takes the Other Women Inside -
Where They see a Second Angel Seated
He Shows the Place Where the Body of Jesus Had Lain
Then He Bids Them, "Go and Tell the Apostles;"
They run to tell the news (Mt. 28:5-8; Mk.16:5-8; Lk.24:3-8a) § 239
- (8) Peter and John Come to the Tomb to Investigate.
and Then Go Home (Jn. 20:3-10; Lk.24:12) § 240
- (9) Mary Magdalene Returns to the Tomb -
and Looking in She Sees The Two Angels Seated (Jn. 20:11-13; Mk.16:9-11) § 241
Jesus Manifests Himself to Mary Magdalene (Jn. 20:14-18) p.251
- (10) Jesus Meets the Other Women (Mt. 28:9-10; Lk.24:9-11) § 242
- (11) The Women Report to The Other Disciples § 242½
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3. THE RESURRECTION AFTERNOON (Jerusalem and Emmaus) pp.253-254

- (1) Later Jesus Appears to Peter (Lk. 24:33-34; 1 Cor. 15:5) § 244 p.253
- (2) Jesus Appears to Cleopas and Another,
On the Way to Emmaus (Mk. 16:12-13; Lk. 24:13-32) § 245 p.253

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- (1) In the Evening He Appears to the Ten (Mk.16:13-14; Lk.24:33b-43; Jn.20:19-20) § 246
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- (1) Jesus Appears to the Fishermen at the Lake of Galilee. (Jn.21:1-14) §250 p.256
- (2) After Breakfast Jesus Reinstates Peter. (Jn.21:15-23) § 251 p.257
- [(3) (A Final Explanatory Note) (Jn.21:24-25)] § 252 p.257

(II) THE FINAL COMMISSION AND ASCENSION (Mk.16:16, 19-20; Lk.24:50-53; Acts 1:4-12) p.258
STILL LATER

1. Jesus Appears on A Mountain in Galilee. (Mt.28:16-20; Mk.16:15-18) § 253 p.258

FINALLY ON ASCENSION DAY

2. Jesus Appears for The Last Time (Lk.24:44-49; cf.Ac.1:4-5)
 - (1) In Jerusalem (Lk.24:44-49; cf. Ac.1:4-5) § 254 p.258
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1. THE PROMISES (Jn. 14:15-23, 26; 16:15; 20:23; Lk. 24:49; Mt. 28:19-20)
2. THEIR FULFILMENT (Acts 1:8; 2:1-36, 38, 39)
3. THE DISCIPLES GO AND PREACH EVERYWHERE (Mk. 16:20)

1. BETWEEN THE BURIAL AND THE RESURRECTION

(1) The Women See Where He is Buried. § 227

(Friday Afternoon)

Mt. 27:61

Mk. 15:47

Lk. 23:55

The Women
Attend
The Burial

⁵⁵The women who had come with him from Galilee followed,
(See Lk. 8:1-3, § 67)
⁶¹Mary Mag'da-lene ⁴⁷Mary Mag'da-lene and Mary the mother of Joses
and the other Mary were there,
sitting opposite the tomb. and saw the tomb,
saw where he was laid. and how his body was laid;

(2) They Prepare Spices. § 228

(Friday Evening)

Then They
Return Home

Lk. 23:56a

⁵⁶then they returned, and prepared spices
and ointments.

(3) They Rest on the Sabbath. § 229

(Friday After Sunset, and Saturday Up to Sunset)

They Rest
Until Late Afternoon

Lk. 23:56b

On the sabbath they rested according to the commandment.

(4) The Jewish Officials Place a Guard Before the Tomb. § 230

(Saturday forenoon)

Mt. 27:62-66

The Jews
Request
a Guard
for
the Tomb
To Guard
Against
Fraud
and
False
Rumors

⁶²Next day, [Saturday]
that is, the day after the day of Preparation*, [i.e. the day after Friday.]
the chief priests and the Pharisees gathered before Pilate ⁶³and said,
"Sir, we remember how that impostor said, while he was still alive,
'After three days I will rise again.' (See Mt. 16:21, p. 109)
⁶⁴"Therefore order the tomb to be made secure until the third day,
lest his disciples go and steal him away,
and tell the people,
'He has risen from the dead,'
and the last fraud will be worse than the first."

Pilate
Grants
The Request

⁶⁵Pilate said to them,
"You have a guard^a of soldiers;
go, make it as secure as you can." ^b

The Entrance
Is Sealed
a Guard
Is Placed

⁶⁶So they went, and made the tomb secure
by sealing the stone and setting a guard. (Sequel in § 234 and 243)

(5) The Women Go to See the Tomb. § 231

Mt. 28:1

(Saturday before Sunset)

Late Saturday
Afternoon
Before
Sunset
The Women Come
to See the Tomb

¹Now after** the sabbath, [i.e. just before sunset, on Saturday; See note**]
toward the dawn of the first day of the week,
Mary Mag'da-lene and the other Mary went to see the tomb.
[Note the purpose of their coming was "to see" the tomb.]

(6) They Buy Additional Spices. § 232

Saturday Evening
After Sunset
They Go to Buy
Additional
Spices

Mk. 16:1

(Saturday After Sunset)

¹And when the sabbath was past, [i.e. just after sunset Saturday]
Mary Mag'da-lene, and Mary the mother of James, and Sa-lo'me,
bought spices,** so that they might go and anoint him. (Cf. Jn. 19:40, p. 246)

(7) They Go Home for the Night. § 233

(And Then Go Home
for the Night)

(Not definitely Stated but Necessarily Implied)

* "The Preparation" was an idiomatic expression (or "technical term") among the Jews. It meant "the day before the sabbath." --and hence in our terminology it was Friday. (See note, p. 245).
** ASV reads, "Now late on the sabbath day; and so avoids contradicting Mk. 16:1, and also adds a new touch to the story." See Thayer, Liddel and Scott, A.T. Robertson, and note carefully the above outline and explanatory notes.

***On Saturday evening, just after sunset, the stores were opened, because the Sabbath was now past.

^aOr Take a guard. ^bGreek know.

(1) Before Sunup on Sunday The Women Start for The Tomb § 234
(Mk. 16:2; Jn. 20:1)

(2) At Sunrise Jesus Is Resurrected.

Jesus
Is Raised
From
The Tomb.

(No Record of the Exact Moment or Manner of Christ's Raising)

(3) An Angel Comes and Opens the Tomb. § 235

Mt. 28:2-4

An Angel
Exhibits
The Empty
Tomb.

2And behold, there was a great earthquake;
for an angel of the Lord descended from heaven
and came and rolled back the stone,
and sat upon it.

The Angel
Is Radiant.
The Guards
Are Scared
Stiff

3His appearance was like lightning,
and his raiment white as snow. (cf. § 230 and 243)
4And for fear of him the guards trembled
and became like dead men.

(4) Just After Sunrise The Women Arrive at the Tomb. § 236

Mk. 16:2-3

Lk. 24:1

Jn. 20:1a

Before

Sunrise,
Sunday Morning,
the Women
Set Out^{*}
for the Tomb.

2And
very early on the first
day of the week

1But
on the first day of the week,
at early dawn,

1Now
on the first day of the week

After Sunrise
They Arrive
at the Tomb

they went^{*} to the tomb
when the sun had risen.*

they went to the tomb,
taking the spices
which they had prepared.

Mary Magdalene:
* came to the tomb
early, while it was still dark,*

They Are
Wondering
About Opening
The Tomb

3And they were saying to one another,
"Who will roll away the stone for us from the door of the tomb?"

(5) They See The Tomb Already Opened. § 237

Mk. 16:4

Lk. 24:2

Jn. 20:1b

Suddenly

They See that
It Has Been
Opened,

4And looking up, they saw
that the stone was rolled back;
for it was very large.

2And they found
the stone rolled away
from the tomb,

and saw that
the stone had been taken away
from the tomb.

(6) Mary Magdalene Runs to Tell Peter and John. § 238

Seeing that
the Tomb
Had Been Opened,

Jn. 20:2

Jn.

2So she ran, and went to Simon Peter
and the other disciple,
the one whom Jesus loved,

Mary
Magdalene
Runs Away to Tell
Peter and John

and said to them,
"They have taken the Lord out of the tomb,
and we do not know where they have laid him."

(7) The Other Women Enter the Tomb: § 239

Mt. 28:5-8

Mk. 16:5-8

Lk. 24:3-8a

The Other
Women Remain
The First
Angel

5But the angel said to the women,

"Do not be afraid;
for I know that you seek Jesus who was crucified.

Invites Them
Into the Tomb

6He is not here;
for he has risen, as he said.
Come, see the place where he lay."

They Enter, and
Do Not Find the Body

5And entering the tomb,

3But when they went in,
they did not find the body.^a

But They See
A Second Angel,
Inside, Seated
He Rises as They Enter
So Now There Are
Two Angels Standing
The Women
Are Frightened,

they saw a young man sitting on the right side,
dressed in a white robe;

4While they were perplexed about this,
behold, two men stood by them
in dazzling apparel;

and they were amazed.

5and as they were frightened
and bowed down their faces to the ground,

*The Greek word here translated "went" in Mk.16:2, and "came" in Jn.20:1, is the Gk. word *erchomai*; it means either GO ("went"), or COME ("came"), according to the context. If these two translations here in Mark and in John were exactly reversed, all seeming contradiction in the stories would be removed. Plainly the women set out from Bethany (2 miles from the tomb) "while it was yet dark", and arrived at the tomb "when the sun had risen."

^aSome ancient authorities add of the Lord Jesus.

(9) Jesus Appears to Mary Magdalene. § 241

Mk. 16:9

Jn. 20:11-18

Jesus appears [9Now when he rose
First to early on the first day of the week,
Mary Magdalene he appeared first to Mary Magdalene,
Mary Magdalene from whom he had cast out seven demons.

Returns
To The Tomb;
She Stands Weeping
Outside the Tomb
Then Looking in,
She Sees
Two Angels
Seated Inside

They Ask
Why She
Is Weeping

She Tells Why

Then, Turning
About,
She Sees Jesus

He Also Asks
Why She Weeps
and What She Seeks

She Replies,
Thinking He Is
The Gardener,

Then
Jesus Calls
Her Name;

She Recognizes
His Voice,
Then Addresses
Him Adoringly

He Commands Her
Go and
Tell Others

That He
Is About To
Ascend
To The Father

11But Mary stood weeping outside the tomb,
and as she wept she stooped to look into the tomb;

12and she saw two angels in white,
sitting where the body of Jesus had lain,
one at the head
and one at the feet.

13They said to her,
"Woman, why are you weeping?"

She said to them,
"Because they have taken away my Lord,
and I do not know where they have laid him."

14Saying this,
she turned round
and saw Jesus standing,
but she did not know that it was Jesus. (Lk. 24:16,31)

15Jesus said to her,
"Woman, why are you weeping?
Whom do you seek?"

Supposing him to be the gardener,
she said to him,
"Sir, if you have carried him away,
tell me where you have laid him,
and I will take him away."

16Jesus said to her,
"Mary."

She turned
and said to him in Hebrew,
"Rab-bo'ni!"
(which means Teacher).

(Mt. 28:9, p.252) 17Jesus said to her,
"Do not hold me,
for I have not yet ascended to the Father;

But go to my brethren
and say to them,
"I am ascending to my Father
and your Father,
to my God
and your God. "'

(10) Jesus Appears to the Other Women Returning to the City. § 242

Mt. 28:9-10

Lk. 24:9 11

Jesus [9And behold, Jesus met them [For v.8 See p.250]
Meets The and said,
Other Women "Hail!"

They Worship And they came up and took hold of his feet
Him and worshipped him.

He Asks Them 10Then Jesus said to them,
to Dismiss "Do not be afraid;
their Fears, go and tell my brethren
But To Tell Others to go to Galilee,
To Meet Him and there they will see me."
In Galilee

*See note at close of Mk. 16:8, § 239.

(11) The Women Report to The Other Disciples § 242½

Mk. 16:10-11*

Lk. 24:9-11

Jn. 20:18

Mary Magdalene
And the Other
Women
Tell What
They Have Seen
To The
Other
Disciples

Who
They
Were

¹⁰She went
and told those who had been
with him,
as they mourned and wept.

⁹And returning from the tomb
they
told all this to the eleven
and to all the rest.

Mary Magdalene went
and said to the disciples,

"I have seen the Lord",
and she told them that
he had said these things
to her.

¹⁰Now it was Mary Magdalene
and Jo-an'na
and Mary the mother of James
and the other women with them
who told this to the apostles;

The Other
Disciples
Are Skeptical
They Stubbornly
Disbelieve

¹¹But when they heard
that he was alive
and had been seen by her,

¹¹But

these words
seemed to them
an idle tale,
and they did not believe them.^a

They would not believe it.]

(12) The Guard Reports to the Jewish Officials. § 243 (cf. §§ 230, 234)

Mt. 28:11-15

While The Women
Are Going
The Guards
Report
the Facts.

The Soldiers
Are Given a Bribe,
and Told
What to Say

¹¹While they were going,
behold, some of the guard went into the city
and told the chief priests
all that had taken place.

¹²And when they had assembled with the elders
and taken counsel,
they gave a sum of money^{**} to the soldiers ¹³and said,
"Tell people,
'His disciples came by night
and stole him away while we were asleep.'

Pilate Also
Is Quieted^{***}

¹⁴"And if this comes to the governor's ears,
we will satisfy him^{***}
and keep you out of trouble."

So
That Report
Continues
Among
The Jews.

¹⁵So they took the money
and did as they were directed;
and this story has been spread among the Jews to this day.

*For verse 12, see §240, p.250.

A Bribe; *Probably with a huge bribe.

(1) Jesus Appears to Peter. (See Lk. 24:34; 1 Cor. 15:5) § 244

(2) Jesus Appears to the Two On the Way to Emmaus. § 245

Mk. 16:12^aLk. 24:13-33^a

Two Disciples [12And after this he appeared in another form
Are Going to two of them.
To Emmaus as they were walking
into the country.]

13That very day
two of them
were going
to a village named Em-ma'us,
about seven miles^a from Jerusalem,

They Are
Discussing Events

14and talking with each other about all these things that had happened.

Jesus Joins
Them

15While they were talking and discussing together,
Jesus himself drew near and went with them.

They Do Not
Recognize Him.

16But their eyes were kept from recognizing him. (v.31; Jn. 20:14; 21:4)

He Inquires About
Their Trouble

17And he said to them,
"What is this conversation which you are holding with each other
as you walk?"

They Are Astonished
at His Question

And they stood still, looking sad.

18Then one of them, named Cle'o-pas, answered him,
"Are you the only visitor to Jerusalem
who does not know the things that have happened there in these days?"

He Makes
Further Inquiry:

19And he said to them,
"What things?"

They Reveal
Their Lost Hope
and Their Despair

And they said to him,
"Concerning Jesus of Nazareth,
who was a prophet mighty in deed and word
before God and all the people,

20" and how our chief priests and rulers delivered him up
to be condemned to death and crucified him.

21" But we had hoped that he was the one to redeem Israel.

They Tell
about

"Yes, and besides all this, it is now the third day since this happened.

The Incredible Reports
of the Women

22" Moreover, some women of our company amazed us.
They were at the tomb early in the morning 23and did not find his body;
and they came back saying that they had even seen a vision of angels,
who said that he was alive.

And of
Some Apostles.

24" Some of those who were with us went to the tomb,
and found it just as the women had said;

but him they did not see."

He Chides Them
For Their
Unbelief, and
Raises a Question

25And he said to them,
"O foolish men, and slow of heart to believe
all that the prophets have spoken!
26Was it not necessary that the Christ should suffer these things
and enter into his glory?"

He Expounds
The Prophecies
of Scripture.

27And beginning with Moses and all the prophets,
he interpreted to them in all the scriptures **
the things concerning himself.

When
They Arrive
at Home:

28So they drew near to the village to which they were going;
and he made as though he would go further,

They Invite
Him to Stay
With Them,
and

29but they constrained him, saying,
"Stay with us,
for it is toward evening and the day is now far spent."

He Goes In
With Them

So he went in to stay with them.

^aGreek, sixty stadia. *See note at close of Mk. 16:8, § 239.

**What would we not give to have this interpretation by Jesus Himself of the Old Testament prophecies of the Messiah! Is it not likely that at least some of the New Testament interpretations have their roots here?

While They
are Eating.

³⁰When he was at table with them,
he took the bread and blessed, and broke it, and gave it to them.

They Recognise Him.

³¹And their eyes were opened
and they recognized him; (v.16; See II Kings 6:14-16)

Then He Vanishes.

and he vanished out of their sight.

They
Describe
Their Feelings
and Immediately

³²They said to each other,
"Did not our hearts burn within us while he talked to us on the road,
while he opened to us the scriptures?"

They Return
to Jerusalem
To Report
To the Rest.

³³And they rose that same hour and returned to Jerusalem;

4. THE RESURRECTION EVENING

(1) Jesus Appears in the Evening to Ten Apostles and Others. § 246

Mk. 16:13-14a

Lk. 24:33b-43

Jn. 20:19-20

The Disciples
Are in Hiding
(Cf. I Cor. 15:5b)

¹⁹On the evening of that day, the first day of the week,
the doors being shut where the disciples were,
for fear of the Jews,

But They
Find Them

^{33b} ^{Lk.}and they found the eleven gathered together
and those who were with them, ³⁴who said,
"The Lord has risen indeed, and has appeared to Simon!"

Mk.

And Report
Their Experi-
ences;
The Others
Disbelieve.

[¹³And they went back
and told the rest

but they did not believe them.

³⁵Then they
told what had happened on the road,
and how he was known to them in the breaking of the bread.

¹⁴Afterward

³⁶As they were saying this,
Jesus himself
stood among them.*

Jn.

Jesus came
and stood among them

Then
Jesus
Appears
To Them

he appeared
to the eleven themselves
as they sat at table;

and said to them,
"Peace be with you."

They are
Frightened

³⁷But they were startled and frightened,
and supposed that they saw a spirit.

Jesus
Upbraids
Them

and he upbraided them for their unbelief
and hardness of heart,
because they had not believed
those who saw him after he had risen.]

He Appeals
for Belief,

³⁸And he said to them,
"Why are you troubled,
and why do questionings rise in your hearts?
³⁹See my hands and my feet, that it is I myself;
handle me, and see;
for a spirit has not flesh and bones
as you see that I have."^b

Jn.

He Proves Himself
to Them;

[⁴⁰ And when he had said this, ²⁰When he had said this
he showed them his hands he showed them his hands
and his feet.]

and his side.

They Still
Disbelieve

⁴¹And while
they still disbelieved for joy,
and wondered,

So
He Gives Them
Additional Proof

he said to them,
"Have you anything here to eat?"**

They Believe
and Rejoice.

⁴²They gave him a piece of broiled fish,
⁴³and he took it and ate before them. ^{Jn.}
Then the disciples were glad
when they saw the Lord. (16:22)

*Some ancient authorities add and saith unto them, "Peace to you." ^bSome ancient authorities add verse 40. And when he had said this he showed them his hands and his feet. *See note at close of Mk. 16:8.
**See Ac. 10:41, "chosen witnesses, who ate and drank with him after he rose from the dead."
Cf. Lk. 24:30, 41-43; Jn. 21:9, 12, 13.

(2) He Commissions and Equips Them. § 247

Jn. 20:21-25

*Jesus sends Them
As God
Had Sent Him.*

²¹Jesus said to them again,
"Peace be with you.
As the Father has sent me, even so I send you."

*He Bids Them
Receive
The Holy Spirit,
Telling Them
There Is
No Other Way
of Salvation.*

²²And when he had said this,
he breathed on them, and said to them,
"Receive the Holy Spirit."

²³"If you forgive the sins of any, they are forgiven;
if you retain the sins of any, they are retained."

*Thomas Is Absent,
and Misses All This
The Rest
Report to Him.*

²⁴Now Thomas, one of the twelve, called the Twin,
was not with them when Jesus came.

²⁵So the other disciples told him,
"We have seen the Lord."

*He Disbelieves
Obstinately.*

But he said to them,
"Unless I see in his hands the print of the nails,
and place my finger in the mark of the nails,
and place my hand in his side,
I will not believe."

5. ONE WEEK LATER

Jesus Appears to the Apostles with Thomas. § 248

Jn. 20:26-29

*A week later
Jesus
Appears Again*

²⁶Eight days later,
his disciples were again in the house,
and Thomas was with them.

*Again He
Greets Them*

The doors were shut,
but Jesus came and stood among them,
and said,
"Peace be with you."

*Then
He Appeals
to Thomas*

²⁷Then he said to Thomas,
"Put your finger here, and see my hands;
and put out your hand, and place it in my side;
do not be faithless, but believing."

*Thomas Is
Overwhelmed*

²⁸Thomas answered him,
"My Lord and my God!"

*Jesus Speaks of
the Blessing
of Faith*

²⁹Jesus said to him,
"Have you believed because you have seen me?
Blessed are those who have not seen and yet believe."

Explanatory Note. § 249

Jn. 20:30-31

*John Tells
His Purpose
In Writing
His Gospel,
And What
His Principle
of Selection
Has Been
In Writing
His Book*

³⁰Now Jesus did many other signs in the presence of the disciples,
which are not written in this book;

³¹but these are written
that you may believe that Jesus is the Christ,
the Son of God,
and that believing you may have life in his name.

6. SOME TIME LATER

(1) Jesus Appears to the Fishermen at the Lake of Galilee. § 250

Jn. 21:1-14

<i>Another Manifestation</i>	¹ After this Jesus revealed himself again to the disciples by the Sea of Ti-be'ri-as; and he revealed himself in this way.
<i>The Circumstances</i>	² Simon Peter, Thomas called the Twin, Na'than-a-el of Cana in Galilee, the sons of Zeb'e-dee, and two others of his disciples were together.
<i>They Fish All Night</i>	³ Simon Peter said to them, "I am going fishing." They said to him, "We will go with you." They went out and got into the boat; but that night they caught nothing.
<i>But in Vain: In the Morning Jesus Stands on the Shore</i>	⁴ Just as day was breaking, Jesus stood on the beach; yet the disciples did not know that it was Jesus. (<i>Jn. 20:14; Lk. 24:16, 31</i>)
<i>His Inquiry and Their Answer</i>	⁵ Jesus said to them, "Children, have you any fish?" They answered him, "No."
<i>His Suggestion and the Result</i>	⁶ He said to them, "Cast the net on the right side of the boat, and you will find some." So they cast it, and now they were not able to haul it in, for the quantity of fish.
<i>John Recognizes Jesus and tells Peter</i>	⁷ That disciple whom Jesus loved said to Peter, "It is the Lord!" When Simon Peter heard that it was the Lord, he put on his clothes, for he was stripped for work, and sprang into the sea.
<i>They Come to Shore</i>	⁸ But the other disciples came in the boat, dragging the net full of fish, for they were not far from the land, but about a hundred yards ^a off.
<i>A Bonfire Is There</i>	⁹ When they got out on land, they saw a charcoal fire there, with fish lying on it, and bread.
<i>Jesus speaks To Them</i>	¹⁰ Jesus said to them, "Bring some of the fish that you have just caught."
<i>They Pull The Net on Shore</i>	¹¹ So Simon Peter went aboard, and hauled the net ashore, full of large fish, a hundred and fifty-three of them; and although there were so many, the net was not torn.
<i>They Breakfast With Jesus</i>	¹² Jesus said to them, "Come and have breakfast."
<i>They All Know That It Is Jesus</i>	Now none of the disciples dared ask him, "Who are you?" They knew it was the Lord.
<i>He Serves Them</i>	¹³ Jesus came and took the bread and gave it to them, and so with the fish.
<i>This Is The Third Time Jesus Met Them In a Group</i>	¹⁴ This was now the third time that Jesus was revealed to the disciples after he was raised from the dead.

^aGreek two hundred cubits.

(2) After Breakfast Jesus Reinstates Peter. § 251

Jn. 21:15-23

<i>Jesus Questions</i>	¹⁵ When they had finished breakfast,
<i>Peter:</i>	Jesus said to Simon Peter,
<i>The First Time</i>	"Simon, son of John, do you love me more than these?"
<i>Question</i>	He said to him,
<i>Answer</i>	"Yes, Lord; you know that I love you."
<i>Charge</i>	¹⁶ He said to him, "Feed my lambs."
<i>A Second Time</i>	A second time he said to him, "Simon, son of John, do you love me?"
	He said to him,
	"Yes, Lord; you know that I love you."
	He said to him,
	"Tend my sheep."
<i>A Third Time</i>	¹⁷ He said to him the third time, "Simon, son of John, do you love me?"
<i>Peter Is</i>	Peter was grieved because he said to him the third time,
<i>A Bit Irritated</i>	"Do you love me?"
	And he said to him,
	"Lord, you know everything; you know that I love you."
	Jesus said to him,
	"Feed my sheep."
<i>Jesus Forecasts</i>	¹⁸ Truly, truly, I say to you,
<i>Peter's Death</i>	when you were young, you girded yourself and walked where you would; but when you are old, you will stretch out your hands, and another will gird you and carry you where you do not wish to go."
	¹⁹ (This he said to show by what death he was to glorify God.)
<i>Then They</i>	And after this, he said to him,
<i>Walk Away Together</i>	"Follow me." *
<i>Peter Asks</i>	²⁰ Peter turned and saw following them the disciple whom Jesus loved,
<i>About John</i>	who had lain close to his breast at the supper and had said, "Lord, who is it that is going to betray you?"
<i>Jesus Replies</i>	²¹ When Peter saw him, he said to Jesus,
<i>Reproachfully</i>	"Lord, what about this man?"
	²² Jesus said to him,
	"If it is my will that he remain until I come, what is that to you? Follow me!"
<i>The Author</i>	²³ The saying spread abroad among the brethren
<i>Corrects</i>	that the disciple was not to die;
<i>a Misunderstanding</i>	yet Jesus did not say to him that he was not to die, but, "If it is my will that he remain until I come, what is that to you?"
(A Final Explanatory Note in John). § 252	
<i>Jn. 21:24-25</i>	
<i>The Author</i>	²⁴ This is the disciple who is bearing witness to these things,
<i>Is Certified</i>	and who has written these things; and we know that his testimony is true.
<i>Why Not More</i>	²⁵ But there are also many other things which Jesus did;
<i>Is Written</i>	were every one of them to be written, I suppose that the world itself could not contain the books that would be written.

FOOTNOTES TO FOLLOWING PAGE

*Perhaps meaning, Come with me.

*See note following Mk. 16:8, § 239.

**Literally, all the days.

*Or nations. Beginning from Jerusalem you are witnesses.

^bMany ancient authorities add and was carried up into heaven.^cMany ancient authorities add worshipped him, and.

STILL LATER

1. Jesus Appears on A Mountain in Galilee. § 253

Mt. 28:16-20

Mk. 16:15-18 *

(Cf. Mk. 14:28, p.213)

The Disciples Go to Meet Jesus by Appointment 16 Now the eleven disciples went to Galilee, to the mountain which Jesus had directed them.

They See Him. 17 And when they saw him they worshipped him; but some doubted.

His Message Is. 18 And Jesus came and said to them, "All authority in heaven and on earth has been given to me.

Mk.

"The Great Commission": They are To Go And Preach in All the world and Make Disciples and baptize them; baptizing them in the name of the Father and of the Son and of the Holy Spirit,

[15 And he said to them, "Go into all the world and preach the gospel to the whole creation."

Then Teach Them All Things. 20 "teaching them to observe all that I have commanded you;

In This He Will Work With Them "and lo, I am with you always,** to the close of the age."

Mk.

Believers Will Be saved 16 "He who believes and is baptised will be saved; but he who does not believe will be condemned.

Signs Will Follow

17 "And these signs will accompany those who believe: in my name they will cast out demons; they will speak in new tongues; 18 "they will pick up serpents.

and if they drink any deadly thing, it will not hurt them; they will lay their hands on the sick, and they will recover."]

FINALLY ON ASCENSION DAY

2. Jesus Appears for the Last Time

Lk. 24:44-51; Cf. Ac. 1:4-5

(1) In Jerusalem. § 254

Lk. 24:44-49; Cf. Ac. 1:4-5

Jesus Meets The Apostles in Jerusalem.

44 Then he said to them,

Jesus Reminds Them Of His Testimony to Messianic Prophecy,

"These are my words which I spoke to you, while I was still with you, [See Lk. 18:31-33] 9:22,44; 22:37; Mt. 26:34; etc.] that everything written about me in the law of Moses and the prophets and the psalms must be fulfilled."

He Opens Their Minds to the Meaning of the Scriptures About His Death and Resurrection,

45 Then he opened their minds to understand the scriptures,

46 and said to them,

[Ac. 1:4-5

and The Great Salvation,

"Thus it is written, that the Christ should suffer and on the third day rise from the dead,

4 And while staying^a with them he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, "you heard from me, 5 for John baptized with water, but before many days you shall be baptized with the Holy Spirit."]

They Are His Witnesses;

48 "You are witnesses of these things.

He Will Empower Them: They Are to Wait For This Equipment,

49 "And behold, I send the promise of my Father upon you;

^a or eating.

"but stay in the city, until you are clothed with power from on high."

(2) On Mt. Olivet

Jesus Ascends Into Heaven. § 255

Mk. 16:19-20*

Lk. 24:50-53

Jesus Leads to Olivet;

50 Then he led them out as far as Bethany,

There He Blesses the Apostles; Then Ascends,

and lifting up his hands he blessed them.

19 So then the Lord Jesus, after he had spoken to them, was taken up into heaven, and sat down at the right hand of God.

51 While he blessed them, he parted from them.^b

20 And they went forth and preached everywhere, while the Lord worked with them and confirmed the message by the signs that attended it. Amen.]

52 And they^c returned to Jerusalem with great joy,

53 and were continually in the temple blessing God.

ORDER OF EVENTS AND MAIN DIVISIONS OF THE LIFE OF CHRIST

(Continued from page 3)

The epoch making events introducing the ministry of Jesus begin when John the Baptist suddenly startles the whole nation with the good-news that the great Messiah is about to come.

Jesus begins his own *PRELIMINARY MINISTRY* at the capital of the nation at the great Passover festival by dramatically driving the traders out of the temple. It ends when He is driven from Nazareth.

The *SETTLED MINISTRY* begins when Jesus moves His base of operations to Capernaum. It is divided into two periods. The *FIRST PERIOD* ends when Jesus goes to the Passover at Jerusalem.

The *SECOND PERIOD* of the *SETTLED MINISTRY* extends from feast to feast. While Jesus himself did not attend the Passover of John 6, still His ministry in Galilee was more or less interrupted because of the absence of the people from Galilee attending the Passover at Jerusalem. This period, again, ends in a crisis, "The Great Galilean Crisis."

The *SPECIALIZED MINISTRY* is characterized by Jesus being a fugitive and a wanderer, because he is forsaken by most of his disciples; because of the danger of a political revolution; and because of Herod's hostility and treachery. (He had just foully murdered John the Baptist) All through this special period, Jesus avoids the territory of Herod Antipas; avoids crowds as much as possible; and avoids the Jewish blood-hounds who are dogging his footsteps. Meanwhile Jesus devotes himself to specially preparing his apostles for the time when he will be taken from them.

It is only at the beginning of the end of the *SPECIALIZED MINISTRY* that Jesus returns to Herod's territory (at Capernaum), and then only long enough to take permanent leave of Galilee, so as to spend the remaining six months before the end evangelizing in Judea and Perea.

The *CONCLUDING MINISTRY* also begins at a Feast in Jerusalem. It is forced to a break when the Jewish Rulers for the first time break out in open violence and he must flee to the *COUNTRY* for three months or more. Then again after the Feast of Dedication, mob violence breaks out once more; and Jesus escapes to *PEREA* and evangelizes there for the remaining time up to the end.

The "*EVANGELIZING IN PEREA*", too, is brought to an abrupt close by the death of Lazarus and the plea of His beloved friends of Bethany. But after only a few days of his presence at Bethany the Sanhedrin officially votes his death. They now contemplate official execution instead of mob violence, such as occurred at the last two feasts.

So with a price on his head, Jesus flees to *EPHRAIM* and remains in hiding until Passover time arrives.

Even then Jesus does not risk going privately to Jerusalem by the direct road, but goes north, through Samaria, to join the great Pilgrim crowds thronging the highways near the boundary between Samaria and Galilee. Jesus crosses the Jordan with the vast throngs, so seeking safety, until "his hour should come." Surely this is the simplest, most logical solution of that puzzling text where Luke says that Jesus went "through the (midst) of Samaria and Galilee;" it certainly should be translated, "*ALONG THE BOUNDARY BETWEEN* Samaria and Galilee." Any other hypothesis is so difficult and complicated that it breaks down and is unconvincing.

If now you will turn to page 9 and look at the diagram of the main divisions of the Life of Christ, you will see at the bottom of each column a crisis event indicated: these separate the main divisions of the Life of Christ. The Passovers and the other feasts, named by John, fit in with this. Only one major division is otherwise indicated. That is, by Jesus moving his headquarters from Nazareth to Capernaum, and the settlement there, which move is precipitated by the threat on His life by his hometown friends in Nazareth.

If we should ask why Jesus spent thirty years in private life, and only so brief a period in public ministry, is it not a sufficient answer that during those thirty years he was learning his message by meeting, under the Father's guidance, the everyday cares and trials and duties of life in the midst of men? Did He not also learn to know human nature and man's needs and find out how to meet those needs and so receive from the Father the message which he afterwards preached? All his later teaching has its roots here. Furthermore, (*Heb. 5: 8*) it is almost universally believed that his foster father Joseph had died shortly after Jesus was twelve years of age, leaving a widowed mother of at least seven children. Jesus was the oldest child and therefore on him lay the heaviest responsibility to help his mother support and rear the family. It was only when these children were grown and settled that he could honorably leave home and devote himself so utterly to public life.

COMPOSITE PORTRAIT OF CHRIST IN THE GOSPELS

The *DOCTRINE OF CHRIST* as given in the Gospels has been summed up in the following outline:

- I. HIS DIVINE PRE-EXISTENCE
- II. HIS HUMAN INCARNATION
- III. HIS PERFECT LIFE
- IV. HIS ATONING DEATH
- V. HIS VICTORIOUS RESURRECTION
- VI. HIS GLORIOUS EXALTATION
- VII. HIS COMING AGAIN TO CONSUMMATE ALL THINGS

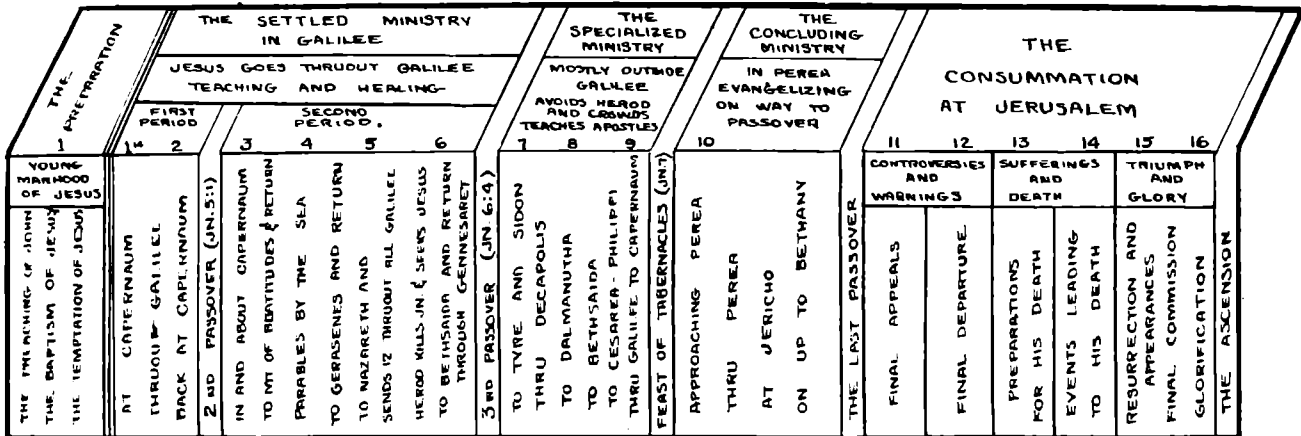
His "Perfect Life" implies not only Perfect Maturity, Perfect character and Perfect Conduct; but also a Perfect Ideal to aspire to, a Perfect Standard to be judged by, and that He worked out for us under human conditions the only perfect solutions of all human problems--"The Way of Salvation."

In a word, Jesus, the Son of God, demonstrated in His earthly life the kind of a human life that would be perfectly satisfactory to God, because it was lived in perfect harmony with the will and nature of God, and so a life lived wholly true to the eternal nature of the universe.

As to the structure of the four gospels themselves, only Mark and Luke are primarily historical. They have very little literary organization except the logic of the events themselves, and it is very difficult to form an outline of them except the sequences of the narrative itself. Moreover they rather closely coincide, in so far as Mark relates the dramatic happenings.

MARK, or Peter if he be the real author of the narrative, begins to tell the story of the Messiah's coming exactly where that generation itself became acquainted with Jesus, that is with the beginning of the *GOOD NEWS* as it was heralded by the forerunner John. He tells what he knew, and probably experienced, in a straightforward and realistic way, and very briefly, but most dynamically. Virtually the Gospel of Mark is just a string of stories following along in rapid sequences. He seldom stops for special teachings unless indeed they are interwoven with his story itself and are an integral part of the incident he is relating.

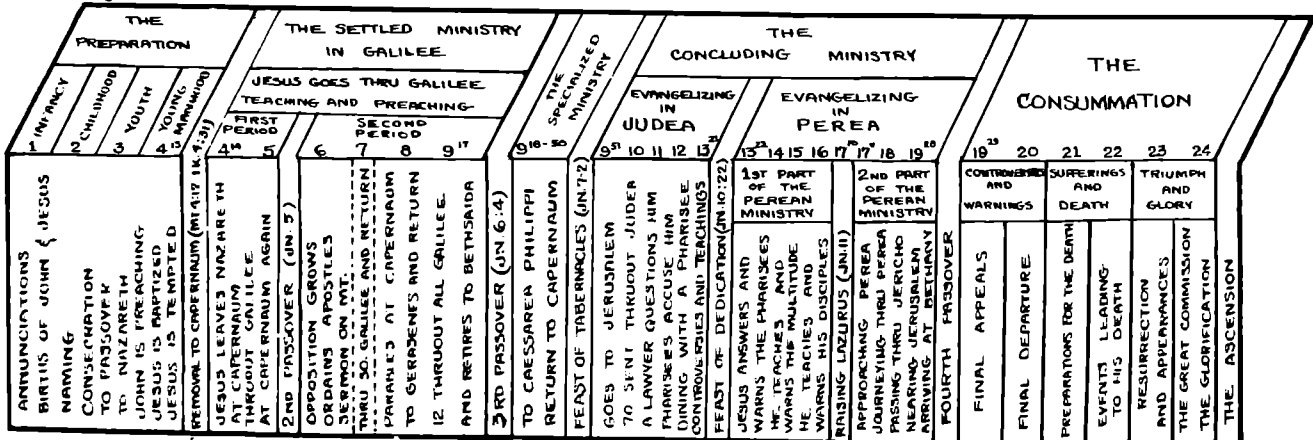
Here is a Diagram of the Thought-Structure of Mark.



THE ORDER AND STRUCTURE OF LUKE ARE SHOWN IN THE FOLLOWING DIAGRAM.

LUKE by his own confession was not an original disciple. And not having lived through these revolutionary events himself but coming in from the outside, being a Greek, he sees things in a larger perspective. In his prolonged and intensive researches (probably while he was attending Paul during his imprisonment at Caesarea for two years) discovered many records and traditions. See his own account of it in his preface, Luke 1:1-4. Having the instinct of the greatest historian of ancient times as Sir William Ramsay so stoutly contends, he evaluated and sifted events, and wove them together in the finest account we have of the Gospel times. In his searchings he certainly discovered the Gospel of Mark and evidently followed its main thread of events paralleling and retelling many of them with delicious original touches of color and literary art.

But he also discovered some most important records not otherwise preserved to us. This is our immeasurable debt to him. Following his historical genius he probed into the antecedents and consequences. In all this he had full and free access through two years, to personal help of the Apostle Paul whom Borden P. Bowne calls "the greatest thinker of all time," and who wrote and influenced nearly one-half of the New Testament. Who knows, it may have been at his suggestion that Luke wrote. Surely we should give this great historic genius the liberty to tell his own story in his own way, without mutilating it too much just to force it to fit in to what others have said.

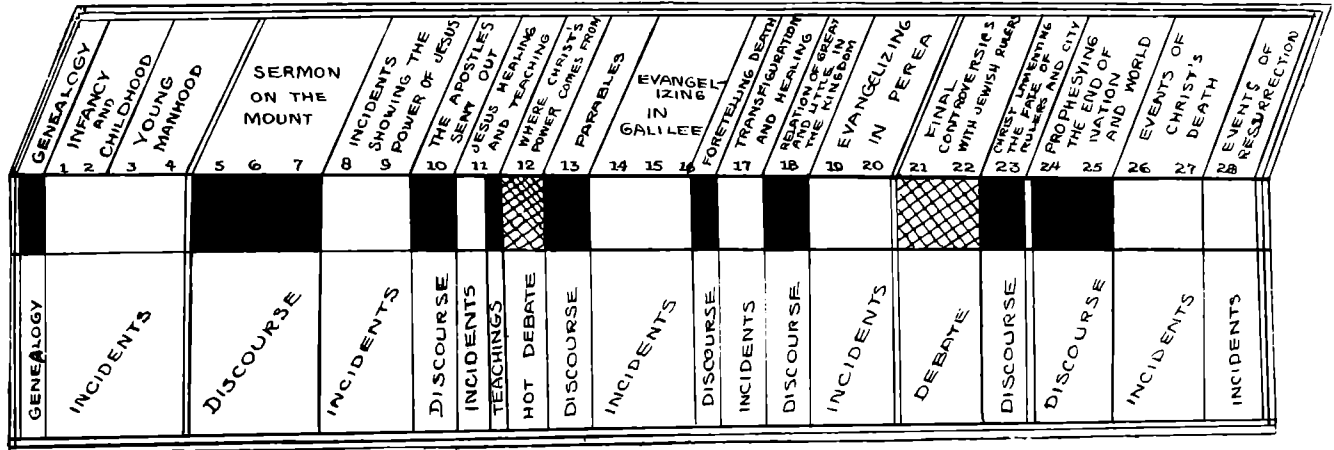


MATTHEW

As for *MATTHEW* the structure of his book is not primarily historical sequence but predominately logical and topical relationship. I remember hearing a college President who was very fond of Plato say that Matthew's logical method reminded him very much of Plato's philosophy and life of Socrates.

Matthew's Gospel is primarily a series of great doctrinal discourses. These are strung together by groups of historical incidents to give something of realism and graphic background to the Master's teachings. Several of the reports of the incidents are almost pure discourse, with only a meager historical introduction. Others are hot debates in which great teachings are brought out. The Literary structure of Matthew is as simple as that. A series of discourses connected by groups of intervening incidents; but even these incidents are logically, not chronologically, grouped according to their doctrinal implications, as for example, Chapter's 8-9, where the incidents related demonstrate Jesus' supreme power over men, over all diseases of body and mind, over demons, nature, sin and death.

Here is a Diagram of the Thought-Structure of *MATTHEW*



JOHN

As for the Gospel of *JOHN* the structure of the book is still perhaps most simply explained by the earliest suggestion coming from the church fathers: it was written to supplement what other evangelists had written, especially to bring into bold perspective Christ's ceaseless conflicts with the Jewish rulers; which resulted, John 5, in their purpose to kill him; in John 8 and 10, in mob violence; in John 11, in an official vote by the Sanhedrin to execute him, and in verse 55, led them to set a price on his head. In addition to this the logic of his procedure is almost completely dominated by the author's essential purpose, to inspire saving faith in Jesus, as set forth by himself in John 20:30 and 31.

As to historical background, it is probable, too, that John had in mind refuting the false teachings of docetism and incipient gnosticism, that are also reflected in parts of Ephesians Colossians and Revelation.

Evident it is that the author of the fourth Gospel, whoever he was, had before him the other Gospels, essentially as we know them, when he wrote.

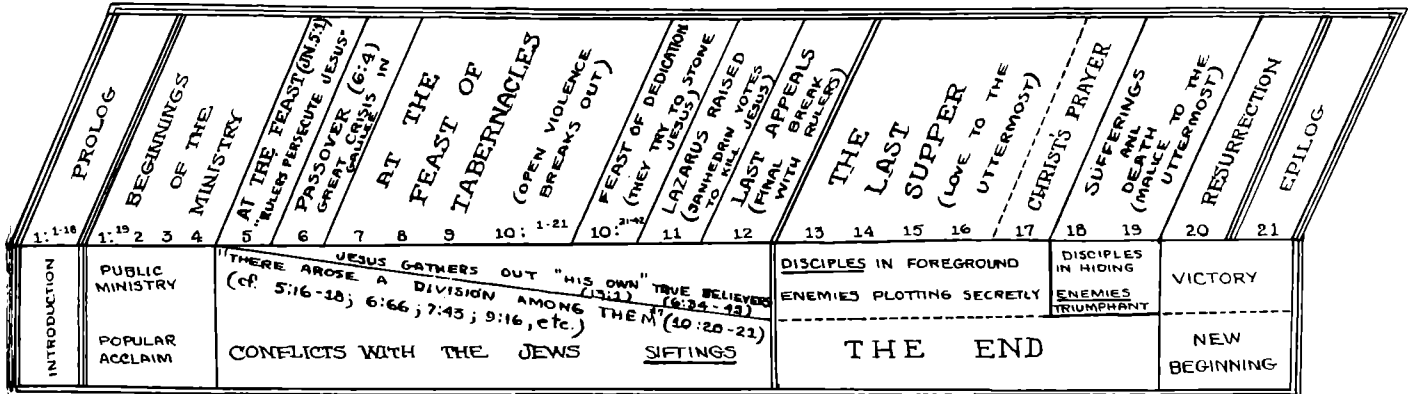


Diagram of Thought-Structure of John

When the principles of Psychology and the Methods of Pedagogy are seriously applied to Bible study, there emerge the following elements of Scientific Method of Interpretation:

I. IMPRESSIONIST METHOD

II. ANALYTIC METHOD

1. Literary Analysis
2. Grammatical Analysis

III. HISTORICAL METHOD

IV. DOCTRINAL (Philosophical) METHOD

V. PRACTICAL (Psychological) METHOD

VI. DEVOTIONAL (Spiritual) METHOD

POINTS I to III deal with **FACTS**

IV Deduces PRINCIPLES, or UNIVERSAL SPIRITUAL LAWS

V and VI work out the APPLICATION to ourselves and others

These procedures come most naturally in this order, though not necessarily nor usually so. Most of the time we mix them up, because none of our minds work altogether logically. Sometimes one or two of these elements are most emphasized; sometimes others, -- according to our purpose. But no passage of scripture has been completely studied or fully understood until all these techniques have been used in so far as they are applicable to the case in hand.

The **IMPRESSIONIST METHOD** is the one our grandmothers used when they read their Bibles every day, and would just "think what comes," and be thrilled by the impressions that came to their minds. In fact this is everybody's method in beginning the study of any new passage of scripture, just because it is the natural movement of the mind. We begin thinking about any new thing by first, overall impressions, before we come to closer grips. When, however, this naive Method is formulated into a scientific instrument of interpretation it gives us not merely our first general impressions, but also the whole sequence of thought, or the literary context, or the psychological movement of the author's mind from point to point.

As for the scientific technique of this method, it begins with the fact that the essential literary units of the Bible are individual books, or in the case of the Psalms, a complete poem. Each literary unit, therefore, should be studied first as a whole. This means the book or poem should be read through rapidly from beginning to end, without interrupting our movement of thought to solve individual difficulties. Then, read through again and again.

But as one proceeds in such rapid readings and re-readings of the literary unit as a whole, one begins to discern the main points in the movement of the author's thought from point to point. That is to say the unit as a whole begins to analyze itself or break up into its main points. This is **LITERARY ANALYSIS**.

LITERARY ANALYSIS then proceeds until, not only the main points are discovered, but the main points themselves break up into sub-divisions. And this process goes on until the essential paragraphs are reached.

The same method is then applied in reference to each **PARAGRAPH**. This is **GRAMMATICAL ANALYSIS**. It begins by analyzing a paragraph into sentences, -- declarative, interrogative, imperative, exclamatory.

GRAMMATICAL ANALYSIS then proceeds further to analyze sentences into clauses, clauses into phrases, phrases into words and their relation to each other. This leads on to word study, -- orthography, etymology, inflections, etc.

Such **LITERARY** and **GRAMMATICAL ANALYSIS** constitute the main part of what is ordinarily called **EXEGESIS**.

However, Exegesis also emphasizes another element of method, and that is, **HISTORICAL METHOD**, which gives us the background, foreground, atmosphere, out of which the literary work was created. It furnishes the graphic details of geography, topography, place, time, persons, etc. In this the following questions are answered: What? Who? When? Where? Why? How?

The next method is **DOCTRINAL METHOD**. This is really the objective goal of our intellectual study: truths or laws of spiritual life are deduced, or the message which the Bible means to bring us, or which Christ came to reveal. There remain the ethical and practical studies.

For **DOCTRINES** will do us no good unless they are translated into **DUTIES**: truth must be translated into virtue; theory must become practice. We must become doers of what we find in the perfect law of liberty. This is the practical or psychological phase of method. The general truth, which our study has given us and which inductive method has formulated into law or principle, must be thought out in our lives today in life-situations we meet, face to face with the every day sins, temptations, stresses, strains, from which we "must be saved."

But even such practical application of eternal truth will do nobody any good unless we not only think it but live by it. We must not only recognize our duties and privileges but by repeated doing build them into habits of character. Here is where we must be saved. The "blessing" as James reminds us comes only "in the doing". But such doing or living of the Gospel is first of all an inward transaction between the individual soul and the infinite God. It is an utter yielding, in the depths of one's being, to the Spirit of God. This is inward obedience. But "inward obedience" must now become outwardly expressed, executed in the objective world about us. And no truth of God, however sound the doctrine may be, ever bears fruit until such transaction between the soul and God takes place. This is the devotional climax of Bible study. This is the **REAL GOAL OF BIBLE STUDY**, its ultimate objective.

Scientific Method applied to the study of the Life of Christ, would mean, if you are studying anyone section or incident: First you would read it through repeatedly until you get the thought-sequence. Then you would analyze the story into its "scenes", by noting changes of time, place, persons, event, etc. Then visualize each scene by adding every graphic detail of color. Then note the connection of each scene with the next, and make your outline. Then you would find the "central truth" of the story as intended by the writer. Then think out the application of this spiritual law to life today. Finally, you would have a personal transaction with God about this truth and your life and that of those you teach, in vital prayer for yourself and for them. Here is where the word bears fruit, where truth becomes virtue, where religion becomes objective reality.

Everybody knows how "crazy" people are about the movies and the theater, i.e. all kinds of drama. You know that teachers and preachers and story tellers are popular according to their ability to be graphic, to VISUALIZE with dramatic realism. It is true of all great literature from Homer to Whitcomb Riley; from the comic strips and magazines up to the greatest artists and illustrators; of great orators from Demosthenes and Cicero to Patrick Henry and Daniel Webster; of all great preachers from St. Paul to Philips Brooks and D. L. Moody.

But Why?

For one big reason: VISUALIZATION and dramatization make your message seem real and life-like, they bring the truth "close home", where you can understand and appreciate it, and know how to translate the truths into virtues of character; so that they "become a part of you", and you can "live" them.

Jesus knew this art perfectly, and used it to perfection, that's why He demonstrated what God can do thru one who is wholly obedient. And that is why Jesus used so many stories; and His stories are the best in the world, both as to content and as to literary form.

That is why God sent Him to live among us. And when you and I as teachers visualize the stories of His life, people feel they have seen Him, and have heard Him tell His own stories. How often students have said, "Why, I just feel as if I have been back there and seen those things happen."

That's why this book was prepared with such endless pains, so as to give you every possible help to visualize His life and teachings.

SCENIC ANALYSIS

But all great dramas and stories are a series of successive pictures, moving in rapid succession to a dramatic climax and conclusion.

These successive scenes we must analyze out and see, as separate pictures, before we can vivify them. Every story in the Gospels is here so analyzed. The "marginal titles" are really "moving pictures". Study every event with this in mind, and your teaching, and story telling, and dramatization, and expository preaching, will improve a hundred per cent over night. First analyze your story into its scenes; then visualize each scene with life-like realism.

Each "scene" of a story is distinguished from those before and those that follow by changes in, (1) the place, (2) the time, (3) the persons, (4) the event that happens. Pick out your favorite story and try this technique and see for yourself.

THE PSYCHOLOGY OF REALIZATION

The Problem

How do the teachings, the doctrines, the ideals, the example of Christ, the perfect life which He demonstrated under human limitations and conditions (*Phil. 2:16-8*) become Christian virtues and Christian character in us?

How does one become a "partaker of the divine nature?" and "escape the corruption that is in the world" -- through the knowledge of Him who called us, by his own glory and virtue? (*II Peter 1:4*).

How does an idea become a reality? How is a thought turned into action?

How does an abstract truth become a concrete and habitual virtue of character?

How can one "put foundations under one's air castles", as Hawthorne says?

How does one proceed to "realize one's ideals?" Or to make "one's dreams come true?"

And turn theory into practice? and how can we guide others to "practice what we preach?"

In other words, what are the steps of faith in the process of the Psychology of Realization?

The Solution

The method of procedure has been slowly and laboriously wrought out by Psychologists, Educationists, and Efficiency engineers. In brief outline it will be summed up here, for it is of extreme importance and significance to the religionist. (See diagram at bottom of page).

Before a thought or an idea can become objectively realized it must first become an ideal; it must be visualized in concrete, lifelike form. This requires a process of imagination. The abstract mental image must become concrete, i.e. realistic. "The real is always 100% concrete." And we cannot fully evaluate and so motivate an idea until it can be envisaged in lifelike realistic form. We evaluate and so motivate an ideal until it becomes a dominant desire; then we choose it, i.e., we judge it valuable to the self; we desire and approve it, and so it becomes dominant desire; we identify ourselves with it, and decide to strive to make it come true, i.e., become a fact of experience in objective reality.

The next step, then, after motivation, will be to form a definite whole-hearted Purpose or Choice. Then, after having definitely chosen an ideal as our objective, we project a plan of action so that what we have thought, and idealized, and chosen or wholeheartedly purposed, may become objectively realized in experience.

But General Plans are not enough. They are important, absolutely essential in fact, but not enough; but now the General Plan must be supplemented with a blue print and specifications; it must now become a Schedule. We must consider time, place, materials, equipment, personnel, operations--before it can be objectively realized in experience.

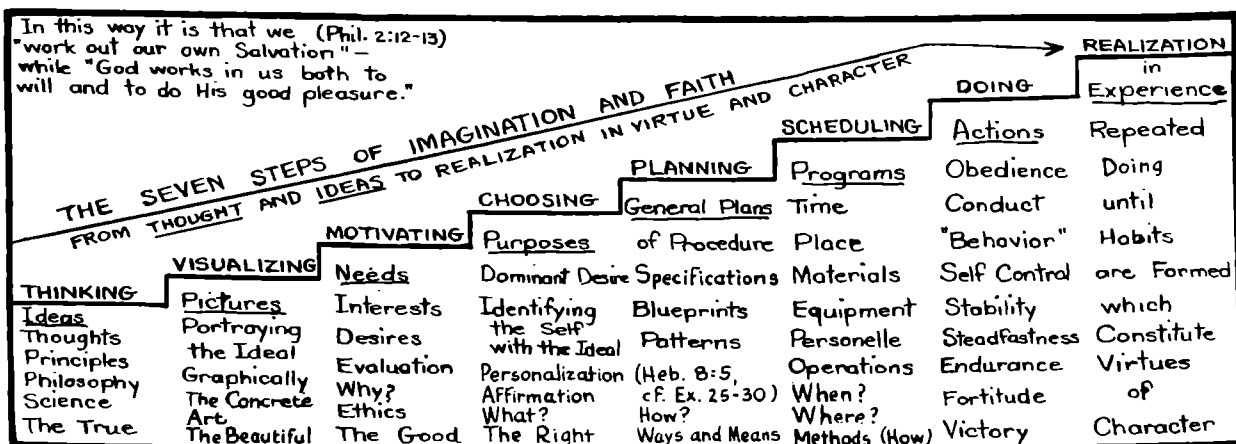
This is true in the simplest affairs, and in the most complicated--in making a chair, or in building a Cathedral; in cooking breakfast, or in commanding an army.

It is likewise true in all spiritual realization; in making prayers come true; in winning a soul to Christ; in administering a church program or in personal counseling.

But Ideas and Ideals, Choices and Purposes, Plans and Schedules, are not enough; there must then be fullness of Faith, Obedience, and Action. There must be the fiat, or definite act of will to "cast the die" -- to begin the operation of the machine or equipment, upon the material, in the definite place and definite time, putting the Plan into action, to realize the choice of the ideal which is the concrete form of the idea or thought.

Fullness of Faith is necessary to Action. No action ever takes place without FAITH. This is the PSYCHOLOGY OF REALIZATION. In this way then the truths Jesus taught and the ideals He gave us become Christian virtues in people, and institutions in society. This "faith" process is so very important because without faith no action takes place. There must be strong, dynamic faith in the Idea, the Ideal, the Plan, etc., -- and all the way through the process, until the thought is actually realized in experience.

Ideas and Ideals, Choices and Purposes, Plans and Schedules, Despatching and Action equal Objective Realization in experience.



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206	221	The Prayer in Gethsemane	26:30-36-46	14:26-32-42	22:39-46	18:1
207	224	The Betrayal and Arrest	26:47-56	14:43-52	22:47-54a	18:2-12
208	227	Jesus is Brought to the Palace of the High Priest	26:57-58	14:53-54	22:54-55	18:13-18
209	228	Jesus is Cross-questioned by Annas				18:19-23
210	229	Jesus is Condemned by Caiaphas	26:59-75	14:55-72		18:24-27
211	229	Jesus is Mocked by the Jews	26:67-68	14:65	22:63-65	
212	230	The Denials by Peter	26:69-75	14:66-72	22:56-62	18:25-27
213	231	Jesus is Condemned by the Sanhedrin	27:1	15:1a	22:66-71	
214	232	The Suicide of Judas	27:3-10			
215	233	The First Trial Before Pilate	27:2, 11-14	15:1-5	23:1-6	18:28-38
216	234	The Trial Before Herod			23:7-12	
217	235	The Trial Before Pilate Resumed and Concluded	27:15-26	15:6-20	23:13-25	18:39-19:16
218	238	The Soldiers Mock Jesus	27:27-31	15:16-20		
219	239	Jesus Is Led Away to be Crucified	27:31b-34	15:20b-23	23:26-34	19:17-25
220	240	Jesus is Crucified	27:35-36	15:24-25	23:33b-34	19:18-25a
221	241	He is Mocked by the Rulers and the Multitudes	27:37-44	15:26-32	23:35-43	
222	242	Jesus Provides for His Mother				19:25b-27
223	242	Darkness Overwhelms the Whole Land	27:45	15:33	23:44-45	
224	243	The Death	27:46-56	15:34-41	23:46-49	19:28-30
225	245	The Proof of His Death				19:31-37
226	245	The Burial	27:57-60	15:42-46	23:50-54	19:38-42
3. TRIUMPH AND GLORY						
227	248	The Women See Where He is Buried	27:61	15:47	23:55	
228	248	They Prepare Spices			23:56a	
229	248	They Rest on the Sabbath			23:56b	
230	248	The Jewish Officials Place a Guard Before the Tomb	27:62-66			
231	248	The Women Go to See the Tomb	28:1			
232	248	They Buy Additional Spices		16:1		
233	248	They Go Home for the Night				
234	249	At Sunrise Jesus is Resurrected				
235	249	An Angel Comes and Opens the Tomb	28:2-4			
236	249	Just After Sunrise the Women Arrive at the Tomb		16:2-3	24:1	20:1a
237	249	They See the Tomb Already Opened		16:4	24:2	20:1b
238	249	Mary Magdalene Runs to Tell Peter and John				20:2
239	249	The Other Women Enter the Tomb	28:5-8	16:5-8	24:3-8a	
240	250	Peter and John Visit the Tomb			24:12	20:3-10
241	251	Jesus Appears to Mary Magdalene		16:9-11		20:11-18
242	252	Jesus Appears to Other Women Returning to the City	28:9-10		24:9-11	
243	252	The Guard Reports	28:11-15			
244	253	Jesus Appears to Peter				
245	253	Jesus Appears to the Two On the Way to Emmaus		16:12	24:13-33a	
246	254	Jesus Appears to Ten Apostles and Others		16:13-14	24:33b-43	20:19-20
247	255	He Commissions and Equips Them				20:21-25
248	255	Jesus Appears to the Apostles with Thomas				20:26-29
249	255	Explanatory Note				20:30-31
250	256	Jesus Appears to the Fisherman at the Lake				21:1-14
251	257	After Breakfast Jesus Reinstates Peter				21:15-23
252	257	A Final Explanatory Note in John				21:24-25
253	258	Jesus Appears on a Mountain in Galilee	28:16-20	16:15-18		
254	258	Jesus Appears for the Last Time, In Jerusalem			24:44-49	
255	258	On Mt. Olivet Jesus Ascends Into Heaven		16:19-20	24:50-53	

ASV - MOST ACCURATE (AMERICAN STANDARD VERSION)

ERV - ENGLISH REVISED VERSION

AV. - AUTHORIZED VERSION (KING JAMES) 1611

RSV - REVISED STANDARD VERSION

DIVISION IN OLD TESTAMENT:

1. LAW
2. PROPHETS
3. WRITINGS

GREEK MANUSCRIPTS BEFORE CHRIST - SEPTUAGINT

OLDEST MANUSCRIPT - DEAD SEA SCROLLS (100 B.C.)

On the map use 1 color for a healing, one color for
salvation, one color for a moral "stare"
1 color for Jesus Teaching ministry & Parables